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THE CALCUTTA REVIEW

Volume LIX ; Numbers 1—3

APRIL—JUNE, 1936

CONTENTS

Page.

The Greatness of Indian Literature 1
Sri Aurobindo
Principles Underlying Health Education 15
Dr. C. E. Turner, M.A., DR. PH.
Progress as a Social Reality 27
Binoykumar Sarkar, M.A.
Anthropomorphism and Mysticism in Religion 42
Nibaranchandra Dasgupta
Towards an Indian Lingua Franca 49
M. Hamidullah, B.A.
Publication of Debates of the Indian Legislative Assembly ... [illegible]
Tripurari Chakravarti, M.A.
The Indian Cotton Industry and its Claim to Protection ... 81
Bhujanga Bhusan Mukherjee
Rudyard Kipling 97
Dr. Mohini Mohan Bhattacharji

Treaties 137
Madame Ellen Hörup
Hindi in the College of Fort William 140
Priyaranjan Sen, M.A., P.R.S.
Ashgar 151
Amarnath Jha
Program Planning and Curriculum Construction 155
Dr. C. E. Turner, M.A., Dr.PH.
Saivism and Associate Cults of Central Java 161
Himansu Bhusan Sarkar, M.A.
Rudyrd Kipling 177
Mohini Mohan Bhattacherje, M.A., B.L., P.R.S., PH.D.
Banking in Bengal 190
B. R. Biswas, M.A.

Page.

German Winter Relief as a Form of Social Service 206
Benoy Kumar Sarkar
Surendra Nath Mallik 216
C. C. Biswas, C.I.E., M.A., B.L.

The Policy of the Great Powers 253
Madam Ellen Hörup
Health Education Activities and Procedures 259
C. E. Turner, M.A., DR.P.H.
Trade Relation between India and Japan 267
M. Kakitsubo
Eugenics 275
P. C. Biswas, M.SC., PH.D.
Provincial Government under the Slave Sultans 284
Anilchandra Banerjee, M.A.
Side Lights on the Calcutta Municipal Elections, 1936 ... 294
Naresh Chandra Roy, M.A., PH.D.
A Brother's Shadow 305
"Kumaraguru"
Vindication of a New Approach to the Problem of Error ... 317
Makhanlal Mukherjee, M.A.
Two Sides of Civilization 328
Basanta Kumar Chatterjee
Indological News-Items from Germany 331
Amulya C. Sen, DR. PHIL., M.A., B.L.

Arts, Letters and Science 107, 218, 334
At Home and Abroad 114, 224, 338
nd Views 118, 227, 342
ellany 122, 234, 348
ews and Notices of Books 128, 240, 354
selves 131, 242, 358

List of contributions with their articles

Aurobindo, Sri
The greatness of Indian Literature 1
Banerjee, Anil chandra, M.A.
Provincial Government under the Slave Sultans ... 284
Bhattacherji, Dr. Mohini Mohan, M.A., P.R.S., Ph.D.
Rudyard Kipling 97, 177
Biswas, C. C., C.I.E., M.A., B.L.
Surendranath Mallick 216
Biswas B. B., M.A.
Banking in Bengal 190
Biswas P. C., M.SC., Ph.D.
Engenies 275

Page.

Chakraborty, Tripurari, M.A.
Publication of Debater of the Indian Legislative Assembly ... 62

Chatterjee, Basantakumar
Two Sides of Civilization 328

Das Gupta, Nibarauchandra
Anthropomorphism and Mysticism in Religion 42

Hamidullah, M., B.A.
Towards an Indian Lingua France 49

Hörup. Madane Ellen
Treaties 137
The Policy of the Great Powers 253

Jha, Amarnath
Ashgar 151

Kakitsubo, M.
Trade Relation between India and Japan 267

" Kumaraguru "
A Brother's Shadow 305

Mukherjee, Bhujanga Bhusan
The Indian Cotton Industry and its claim to Protection ... 81

Mukherjee, Makhanlal, M.A.
Viddication of a New approach to the Problem of Error ... 317

Roy, Dr. Nareshchandra, M.A. Ph.D.
Side-Lights on the Calcutta Municipal Elections 1936 ... 294

Sarkar, Benay Kumar, M.A.
Progress as a Social Reality 27
German Winter Relief as a Form of Social Service ... 206

Sarkar, Himansu Bhusan
Saivism and Associate Cults of Central Jana 161

Sen, Dr. Amulya C. Sen, Dr. Phil, M.A., B.L.
Indological News-Items from Germany 331

Sen, Priyaranjan, M.A. P.R.S.
Hindi in the College of Fort William 140

Turner, Dr. C. E., M.A., Dr. Ph.
Principles Underlying and Health Education 15
Program Planning and Curriculum Construction ... 155
Health Education Activities and Procedures 259

THE CALCUTTA REVIEW

APRIL, 1936

CONTENTS

PAGE

The Greatness of Indian Literature 1
Sri Aurobindo

Principles Underlying Health Education 15
Dr. C. E. Turner, M.A., DR. PH.

Progress as a Social Reality 27
Binoykumar Sarkar, M.A.

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CONTENTS—*continued.*

PAGE

Anthropomorphism and Mysticism in Religion 42
Nibaranchandra Dasgupta

Towards an Indian Lingua Franca 49
M. Hamidullah, B.A.

Publication of Debates of the Indian Legislative Assembly ... 62
Tripurari Chakravarti, M.A.

The Indian Cotton Industry and its Claim to Protection ... 81
Bhujanga Bhusan Mukherjee

Rudyard Kipling 97
Dr. Mohini Mohan Bhattacharji

Arts, Letters and Sciences 107
At Home and Abroad 114
News and Views 118
Miscellany 122
Reviews and Notices of books 128
Ourselves 131

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CONTENTS

(*i*) Economics as a Quantitative Science.
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THE GREATNESS OF INDIAN LITERATURE *

SRI AUROBINDO

THE work of the social thinkers and legislators was concerned with normal action and practice. It attempted to take up the ordinary life of man and of the community and the life of human desire and aim and interest and ordered rule and custom and to interpret and formulate it in the same complete and decisive manner. At the same time it laboured to throw the whole into an ordered relation to the ruling ideas of the national culture and frame and perpetuate a social system intelligently fashioned so as to provide a basis, a structure, a gradation by which there could be a secure evolution of the life from the vital and mental to the spiritual motive. The leading idea was the government of human interest and desire by the social and ethical law, the Dharma, so that it might be made,—all vital, economic, aesthetic, hedonistic, intellectual and other needs being satisfied duly and according to the right law of the nature,—a preparation for the spiritual existence. Here too we have as an initial form the aphoristic method of the Vedic grihya-sutras, afterwards the diffuser, fuller method of the Dharma-shastras,—the first satisfied with brief indications of simple and essential socio-religious principle and practice, the later work attempting to cover the whole life of the individual,

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* Continued from our previous issue.

the class and the people. The very character of the effort and its thoroughness and the constant unity of idea that reigns through the whole of it, are a remarkable evidence of a very developed intellectual, aesthetic and ethical consciousness and a high turn and capacity for a noble and ordered civilisation and culture. The intelligence at work, the understanding and formative power manifested is not inferior to that of any ancient or modern people, and there is a gravity, a unified clarity and nobility of conception which balances at least in any true idea of culture the greater suppleness, more well-informed experience and science and eager flexibility of experimental hardihood which are the gains that distinguish our later humanity. At any rate it was no barbaric mind that was thus intently careful for a fine and well-unified order of society, a high and clear thought to govern it and at the end of life a great spiritual perfection and release.

The pure literature of the period is represented by the two great epics, the Mahabharata, which gathered into its vast structure the greater part of the poetic activity of the Indian mind during several centuries, and the Ramayana. These two poems are epical in their motive and spirit, but they are not like any other two epics in the world, but are entirely of their own kind and subtly different from others in their principle. It is not only that although they contain an early heroic story and a transmutation of many primitive elements, their form belongs to a period of highly developed intellectual, ethical and social culture, is enriched with a body of mature thought and uplifted by a ripe nobility and refined gravity of ethical tone and therefore these poems are quite different from primitive edda and saga and greater in breadth of view and substance and height of motive—I do not speak now of aesthetic quality and poetic perfection—than the Homeric poems, while at the same time there is still an early breath, a direct and straightforward vigour, a freshness and greatness and pulse of life, a simplicity of strength and beauty that makes of them quite another kind than the elaborately constructed literary epics of Virgil or Milton, Firdausi or Kalidasa. This peculiar blending of the natural breadth of an early, heroic, swift and vigorous force of life with a strong development and activity of the ethical, the intellectual, even the philosophic mind is indeed a remarkable feature; these poems are the voice of the youth of a people, but a youth not only fresh and fine and buoyant, but also great and accomplished, wise and noble. This however is only a temperamental distinction: there is another that is more far-reaching, a difference in the whole conception, function and structure.

One of the elements of the old Vedic education was a knowledge of significant tradition, Itihasa, and it is this word that was used by the ancient critics to distinguish the Mahabharata and the Ramayana from the later literary epics. The Itihasa was an ancient historical or legendary tradition turned to creative use as a significant myth or tale expressive of some spiritual or religious or ethical or ideal meaning and thus formative of the mind of the people. The Mahabharata and Ramayana are Itihasas of this kind on a large scale and with a massive purpose. The poets who wrote and those who added to these great bodies of poetic writing did not intend merely to tell an ancient tale in a beautiful or noble manner or even to fashion a poem pregnant with much richness of interest and meaning, though they did both these things with a high success ; they wrote with a sense of their function as architects and sculptors of life, creative exponents, fashioners of significant forms of the national thought and religion and ethics and culture, A profound stress of thought on life, a large and vital view of religion and society, a certain strain of philosophic idea runs through these poems and the whole ancient culture of India is embodied in them with a great force of intellectual conception and living presentation. The Mahabharata has been spoken of as a fifth Veda. It has been said of both these poems that they are not only great poems but Dharma-shastras, the body of a large religious and ethical and social and political teaching, and their effect and hold on the mind and life of the people have been so great that they have been described as the bible of the Indian people. That is not quite an accurate analogy, for the bible of the Indian people contains also the Veda and Upanishads, the Purana and Tantras and the Dharma-shastras, not to speak of a large bulk of the religious poetry in the regional languages. The work of these epics was to popularise high philosophic and ethical idea and cultural practice ; it was to throw out prominently and with a seizing relief and effect, in a frame of great poetry and on a background of poetic story and around significant personalities that became to the people abiding national memories and representative figures, all that was best in the soul and thought or true to the life or real to the creative imagination and ideal mind or characteristic and illuminative of the social, ethical, political and religious culture of India. All these things were brought together and disposed with artistic power and a telling effect in a poetic body given to traditions half legendary, half historic but cherished henceforth as deepest and most living truth and as a part of their religion by the people. Thus framed the Mahabharata and Ramayana, whether in the original Sanskrit or rewritten in the regional tongues, brought to the masses by Kathakas,—rhapsodists, reciters and exegetes,—became and remained one of the chief instruments of popular education and culture, moulded the thought, character, aesthetic and religious mind of the people and gave even to the illiterate some sufficient tincture of philosophy, ethics, social and political ideas, aesthetic emotion, poetry, fiction and romance. That which was for the cultured classes contained in Veda and Upanishad, shut into profound philosophical aphorism and treatise or inculcated in Dharma-shastra and Artha-shastra, was put here into creative and living figures, associated with familiar story and legend, fused into a vivid representation of life and thus made a near and living power that all could readily assimilate through the poetic word, appealing at once to the soul and the imagination and the intelligence.

These epics are therefore not a mere mass of untransmuted legend and folklore, as is ignorantly objected to, but a highly artistic representation of intimate significances of life, the living presentment of a strong and noble thinking, a developed ethical and aesthetic mind and a high social and political ideal, the ensouled image of a great culture. As rich in freshness of life but immeasurably more profound and evolved in thought and substance than the Greek, as advanced in maturity of culture but more vigorous and vital and young in strength than the Latin epic poetry, the Indian epic poems were fashioned to serve a greater and completer national and cultural function and that they should have been received and absorbed by both the high and the low, the cultured and the masses and remained through twenty centuries an intimate and formative part of the life of the whole nation is of itself the strongest possible evidence of the greatness and fineness of this ancient Indian culture.

The classical age of the ancient literature, the best known and appraised of all, covers a period of some ten centuries and possibly more, and it is marked off from the earlier writings by a considerable difference, not so much in substance, as in the moulding and the colour of its thought, temperament and language. The divine childhood, the heroic youth, the bright and strong early manhood of the people and its culture are over and there is instead a long and opulent maturity and as its sequence an equally opulent and richly coloured decline. The decline is not to death, for it is followed by a certain rejuvenescence, a fresh start and repeated beginning, of which the medium is no longer the Sanskrit but derived languages, the daughters of the dialects raised into literary instruments and developing as the grand and ancient tongue loses its last forces of inspiring life. The difference in spirit and mould between the epics and the speech of Bhartrihari and Kalidasa is already enormous and may possibly be explained by the early centuries of Buddhism when Sanskrit ceased to be the sole literary tongue understood and spoken by all educated men and Pali came up as its successful rival and the means of expression for at least a great part of the current of the national thought and life. The language and movement of the epics have all the vigour, freedom, spontaneous force and appeal of a speech that leaps straight from the founts of life ; the speech of Kalidasa is an accomplished art, an intellectual and aesthetic creation consummate, deliberate, finely ornate, carved like a statue, coloured like a painting, not yet artificial, though there is a masterly artifice and device, but still a careful work of art laboured by the intelligence. It is carefully natural, not with the spontaneous ease of a first, but the accomplished air of ease of a habitual second nature. The elements of artifice and device increase and predominate in the later writers, their language is a laborious and deliberate though a powerful and beautiful construction and appeals only to an erudite audience, a learned elite. The religious writings, Purana and Tantra, moving from a deeper, still intensely living source, aiming by their simplicity at a wider appeal, prolong for a time the tradition of the epics, but the simplicity and directness is willed rather than the earlier natural ease. In the end Sanskrit becomes the language of the Pundits and except for certain philosophical, religious and learned purposes no longer a first-hand expression of the life and mind of the people.

The alteration in the literary speech corresponds however, apart from all inducing circumstances, to a great change in the centre of mentality of the culture. It is still and always spiritual, philosophical, religious, ethical, but the inner austerer things seem to draw back a little and to stand in the background, acknowledged indeed and overshadowing the rest, nevertheless a little detached from them and allowing them to act for their own enlargement and profit. The exterior powers that stand out in front are the curious intellect, the vital urge, the aesthetic, urbanely active and hedonistic sense life. It is the great period of logical philosophy, of science, of art and the developed crafts, law, politics, trade, colonisation, the great kingdoms and empires with their ordered and elaborate administrations, the minute rule of the Shastras in all departments of thought and life, an enjoyment of all that is brilliant, sensuous, agreeable, a discussion of all that could be thought and known, a fixing and systemising of all that could be brought into the compass of intelligence and practice,—the most splendid, sumptuous and imposing millennium of Indian culture.

The great representative poet of this age is Kalidasa. He establishes a type which was preparing before and endured afterwards with more or less of additional decoration, but substantially unchanged through the centuries. His poems are the perfect and harmoniously designed model of a kind and substance that others cast always into similar forms but with a genius inferior in power or less rhythmically balanced, faultless and whole. The art of poetic speech in Kalidasa's period reaches an extraordinary perfection. Poetry itself had become a high craft, conscious of its means, meticulously conscientious in the use of its instruments, as alert and exact in its technique as architecture, painting and sculpture, vigilant to equate beauty and power of the form with nobility and richness of the conception, aim and spirit and the scrupulous completeness of its execution with fullness of aesthetic vision or of the emotional or sensuous appeal. There was established here as in the other arts, and indeed during all this era in all human activities a Shastra, a well recognised and carefully practised science and art of poetics, critical and formulative of all that makes perfection of method and prescriptive of things to be avoided, curious of essentials and possibilities but under a regime of standards and limits conceived with the aim of excluding all fault of excess or of defect and therefore in practice as unfavourable to any creative lawlessness, even though the poet's native right of fantasy and freedom is theoretically admitted, as to arrest any least tendency towards bad or careless, hasty or irregular workmanship. The poet is expected to be thoroughly conscious of his art, as minutely acquainted with its conditions and its certain standard and method as the painter and sculptor and to govern by his critical sense and knowledge the flight of his genius. This careful art of poetry became in the end too much of a rigid tradition, too appreciative of rhetorical device and artifice and even permitted and admired the most extraordinary contortions of the learned intelligence, as in the Alexandrian decline of Greek poetry, but the earlier work is usually free from these shortcomings or they are only occasional and rare.

Kalidasa ranks among the supreme poetic artists with Milton and Virgil and he has a more subtle and delicate spirit and touch in his art than the English, a greater breath of native power informing and vivifying his execution than the Latin, poet. There is no more perfect and harmonious style in literature, no more inspired and careful master of the absolutely harmonious and sufficient phrase combining the minimum of word expenditure with the fullest sense of an accomplished ease and a divine elegance, not excluding a fine excess that is not excessive, an utmost possible refined opulence of aesthetic value. More perfectly than any other he realises the artistic combination of a rich and packed economy of expression, not a word, syllable, sound in superfluity, and a total sense of wise and lavish fulness that was the aim of the earlier classical poets. None so divinely skilful as he in imparting, without any overdoing, the richest colour, charm, appeal and value, greatness or nobility or power or suavity and always some kind and the right kind and the fullest degree of beauty to each line and each phrase. The felicity of selection is equalled by the felicity of combination. One of the most splendidly sensuous of poets in the higher sense of that epithet because he has a vivid vision and feeling of his object, his sensuousness is neither lax nor overpowering, but always satisfying and just, because it is united with a plenary force of the intelligence, a gravity and strength sometimes apparent, sometimes disguised in beauty but appreciable within the broidered and coloured robe, a royal restraint in the heart of a regal indulgence. And Kalidasa's sovereign mastery of rhythm is as great as his sovereign mastery of phrase. Here we meet in each metrical kind with the most perfect discoveries of verbal harmony in the Sanskrit language (pure lyrical melody comes only afterwards at the end in one or two poets like Jayadeva), harmonies founded on a constant subtle complexity of the fine assonances of sound and an unobtrusive use of significant cadence that never breaks the fluent unity of tone of the music. And the other quality of Kalidasa's poetry is the unfailing adequacy of the substance. Careful always to get the full aesthetic value of the word and sound clothing his thought and substance; he is equally careful that the thought and the substance itself should be of a high, strong or rich intellectual, descriptive or emotional value. His conception is large in its view though it has not the cosmic breadth of the earlier poets and it is sustained at every step in its execution. The hand of the artist never fails in the management of its material, exception being made of a fault of composition marring one, the least considerable, of his works, and his imagination is always as equal to its task as his touch is great and subtle.

He is a true son of his age in his dwelling on the artistic, hedonistic, sensuous sides of experience and pre-eminently a poet of love and beauty and the joy of life. He represents it also in his intellectual passion for higher things, his intense appreciation of knowledge, culture, the religious idea, fidelity to the ethical ideal, the greatness of ascetic self-mastery, and these too he makes a part of the beauty and interest of life and sees as admirable elements of its complete and splendid picture. All his work is of this tissue.

The rest of the poetry of the times is of one fundamental type with Kalidas's; for it has with individual variations the same thought, mind, temperament, general materials, poetic method, and much of it has a high genius or an unusual quality and distinction though not the same perfection, beauty and felicity. They bring out very prominently the character of this age of Sanskrit literature, its qualities but also its limitations that escape the eye in Kalidas and are hidden in the splendour of his genius.

This poetry is pre-eminently a ripe and deliberate poetic representation and criticism of thought and life and the things that traditionally interested an aristocratic and cultured class in a very advanced and intellectual period of civilisation. The intellect predominates everywhere and, even when it seems to stand aside and leave room for pure objective presentation, it puts on that too the stamp of its image. There is much ethical and religious thought of a sufficiently high ideal kind, and it is quite sincere but only intellectually sincere, and therefore there is no impression of the deeper religious feeling or the living ethical power that we get in the Mahabharata and Ramayana and in most of the art and literature of India. The ascetic life is depicted, but only in its ideas and outward figure; the sensuous life is depicted, in the same scrupulous manner—it is intensely observed and appreciated and well reproduced with both visual fidelity and vividness and a strong interpretation, to the eye and the intelligence, but not intensely felt and created in the soul of the poet. The intellect has become too detached and too critically observant to live things with the natural force of the life or with the intuitive identity. This is the quality and also the malady of an overdeveloped intellectualism and it has always been the forerunner of a decadence.

The predominantly intellectual turn appears in the abundance of another kind of writing, the gnomic verse, *subhashita*. This is the use of the independent completeness of the sloka to be in its single sufficiency the body of the concentrated essence and expression of a thought, an *aperçu* or significant incident of life, a sentiment so expressed as to convey its essential idea to the intelligence. The drama however is the most attractive though not therefore the greatest product of the poetical mind of the age. There its excessive intellectuality was compelled, by the necessities of dramatic poetry, to be more closely and creatively identified with the very mould and movement of life. The Sanskrit drama type is a beautiful form and it has been used in most of the plays that have come down to us with an accomplished art and a true creative faculty. At the same time it does not rise to the greatnesses of the Greek or the Shakespearian drama. This is not due to the elimination of tragedy, for there can be dramatic creation of the greatest kind without solution in death, sorrow, overwhelming calamity or the tragic return of Karma, a note that is yet not altogether absent from the Indian mind, for it is there in the Mahabharata and was added later on to the earlier triumphant and victorious close of the Ramayana ; but a closing air of peace and calm was more congenial to the *sattwic* turn of the Indian temperament and imagination. It is due to the absence of any bold dramatic treatment of the great issues and problems of life. It is an art that was produced by and applied to a highly cultured class, refined, and intellectual and subtle, loving best a tranquil aesthetic charm, suavity and beauty, and it has the limitations of the kind but also its qualities. There is a constant grace and fineness of work in the best period, a plainer and more direct but still fine vigour in Bhasa and the writers who prolong him, a breath of largeness and power in the dramas of Bhavabhuti, a high and consummate beauty in the perfection of Kalidasa.

This drama, this poetry, the prose romances crowded with descriptive detail, monographs like Bana's biography of Harsha or Jonaraja's history of Cashmere, the collections of religious or romantic tales, the Jatakas, the Kathasaritsagara, the Panchatantra, which develops the form of the animal fable to make a piquant setting for a mass of acute worldly wisdom and policy and statecraft, and a great body of other less known works are only the surviving remnants of what, as many indications show, must have been an immense literary activity, but they are sufficiently abundant and representative to create a crowded and splendid impression of the picturing of a high culture, a rich intellectuality, a great and ordered society with an opulent religious, aesthetic, ethical, economic, political and vital activity, a many-sided development, a plentiful life-movement. As completely as the earlier epics they belie the legend of an India lost in metaphysics and religious dreamings and incapable of the great things of life. The other element which has given rise to this conception, an intense strain of philosophic thinking and religious experience, follows in fact at this time an almost separate movement, developing gradually behind the pomp and movement of this outward action—the thought, the influences, the temperament and tendencies that were to govern another millennium of the life of the Indian people.

It is a remarkable proof of the native disposition, capacity and profound spiritual intelligence and feeling of the national mind that the philosophic thinking of this period should have left behind it this immense influence ; for it was of the highest and severest intellectual character. The tendency that had begun in earlier times and created Buddhism, Jainism and the great schools of philosophy, the labour of the metaphysical intellect to formulate to the reason the truths first discovered by an intuitive spiritual experience, to subject them to the close test of a logical and severely dialectical ratiocination and to elicit from them all that the thought could discover, reaches its greatest power of elaborate and careful reasoning, minute criticism and analysis and forceful logical construction and systematisation in the abundant philosophical writing of the period between the sixth and thirteenth centuries marked especially by the work of the three great southern thinkers, Sankara, Ramanuja and Madhwa. It did not cease even then, but survived its great days and continued till quite recent times, though in the end it suffered a loss of all original force and only prolonged commentary and criticism on established lines. The work it did was to complete the diffusion of the philosophic intelligence with the result that even an average Indian mentality, once awakened, responds with a surprising quickness to the most subtle and profound ideas. It is notable that no Hindu religion, old or new, has been able to come into existence without developing as its support a clear philosophic content and suggestion.

The Puranas are the religious poetry peculiar to this period; for although the form probably existed in ancient times, it is only now that it was entirely developed and became the characteristic and the principal literary expression of the religious spirit, and it is to this period that we must attribute, not indeed all the substance, but the main bulk and the existing shape of the Puranic writings. The better comprehension that is now returning to us of our own self and past shows that the Puranic religions are only a new form and extension of the truth of the ancient spirituality and philosophy and socio-religious culture. In their avowed intention they are popular summaries of the cosmogony, symbolic myth and image, tradition, cult, social rule of the Indian people continued, as the name Purana signifies, from ancient times. There is no essential change, but only a change of forms. The psychic symbols and true images of truth belonging to the Vedic age disappear or are relegated to a subordinate plane with a changed and diminished sense; others take their place more visibly large in aim, cosmic, comprehensive, not starting with conceptions drawn from the physical universe, but supplied entirely from the psychic universe within us. The Vedic gods and goddesses conceal from the profane by their physical aspect their psychic and spiritual significance. The Puranic trinity and the forms of its female energies have on the contrary no meaning to the physical mind or imagination, but are philosophic and psychic conceptions and embodiments of the unity and multiplicity of the all-manifesting Godhead. The Puranic cults have been characterised as a degradation of the Vedic religion, but they might conceivably be described, not in the essence for that remains always the same but in the outward movement, as an extension and advance. Image worship and temple cult and profuse ceremony, to whatever superstition or externalism their misuse may lead, are not necessarily a degradation. The Vedic religion had no need of images, for the physical signs of its godheads were the forms of physical Nature and the outward universe was their visible house. The Puranic religion worshipped the psychical forms of the Godhead within us and had to express it outwardly in symbolic figures and house it in temples that were an architectural sign of cosmic significances. And the very inwardness it intended necessitated a profusion of outward symbol to embody the complexity of these inward things to the physical imagination and vision. The religious aesthesis has changed, but the meaning of the religion has been altered only in temperament and fashion, not in essence. The real difference is this that the early religion was made by men of the highest mystic and spiritual experience living among a mass still impressed mostly by the life of the physical universe: the Upanishads casting off the physical veil created a free transcendent and cosmic vision and experience and this was expressed by a later age to the mass in images containing a large philosophical and intellectual meaning of which the Trinity and the Shaktis of Vishnu and Shiva are the central figures: the Puranas carried forward this appeal to the intellect and imagination and made it living to the psychic experience, the emotion, the aesthetic feeling and the senses. A constant attempt to make the spiritual truths discovered by the Yogis and the Rishis integrally expressive, appealing, effective to the whole nature of man and to provide outward means by which the ordinary mind, the mind of a whole people might be drawn to a first approach to them is the sense of the religio-philosophic evolution of Indian culture.

It is the later developments of Vedantic philosophy, the Puranic ideas and images and the poetic and aesthetic spirituality of the religions of devotion that inspired from their birth the regional literatures. As the Sanskrit literature begins with the Vedas and Upanishads, these later literatures begin with the inspired poetry of saints and devotees; for in India it is always a spiritual movement that is the source or at least imparts the impulse of formation to new ideas and possibilities and initiates the changes of the national life. It is this kind that predominated almost throughout the creative activity of most of these tongues before modern times, because it was always poetry of this type that was nearest to the heart and mind of the people; and even where the work is of a more secular spirit, the religious turn enters into it and provides the framework, a part of the tone or the apparent motive. In abundance, in poetic excellence, in the union of spontaneous beauty of motive and lyrical skill this poetry has no parallel in its own field in any other literature. A sincerity of devotional feeling is not enough to produce work of this high turn of beauty, as is shown by the sterility of Christian Europe in this kind: it needs a rich and profound spiritual culture. Another part of the literature is devoted to the bringing of something of the essence of the old culture into the popular tongues through new poetic versions of the story of the Mahabharata and the Ramayana or in romantic narrative founded on the ancient legends; and here again we have work of the very greatest genius as well as much of a lesser but still high order. A third type presents vividlly the religious beliefs and feelings of the people, the life of court and city and village and hamlet, or landholder and trader and artisan and peasant. The bulk of the work done in the regional tongues falls under one or other of these heads, but there are variations such as the religio-ethical and political poems of Ramdas in Maharashtra or the gnomic poetry, the greatest in plan, conception and force of execution ever written in this kind, of the Tamil saint, Tiruvallavar. There is too in one or two of these lauguages a later erotic poetry not without considerable lyrical beauty of an entirely mundane inspiration. The same culture reigns amid many variations of form in all this work of the regional peoples, but each creates on the lines of its own peculiar character and temperament and this gives a different stamp, the source of a rich variety in the unity, to each of these beautiful and vigorous literatures. All this poetry, the epic, and the romance, the didactic poem, of which Ramdas and the famous Kurral of Tiruvallavar are the chief representatives, and the philosophic and devotional lyrics are not the creation or meant for the appreciation of a cultivated class, but with few exceptions the expression of a popular culture. The Ramayana of Tulsidas, the songs of Ramprasad and of the Bauls, the wandering Vaishnava devotees, the poetry of Ramdas and Tukaram, the sentences of Tiruvallavar and the poetess Avvai and the inspired lyrics of the southern saints and Alwars were known to all classes and their thought or their emotion entered deeply into the life of the people.

I have dwelt at this length on the literature because it is not indeed the complete, but still the most varied and ample record of the culture of a people. Three millenniums at least of a creation of this kind and greatness are surely the evidence of a real and very remarkable culture. The last period shows no doubt a gradual decline, but one may note the splendour even of the decline and especially the continued vitality of religious, literary and artistic creation. At the moment when it seemed to be drawing to a close it has revived at the first chance and begins again another cycle, at first precisely in the three things that lasted the longest, spiritual and religious activity, literature and painting, but already the renewal promises to extend itself to all the many activities of life and culture in which India was once a great and leading people.

PRINCIPLES UNDERLYING HEALTH EDUCATION.*

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THE school health program is a part of the broad euthenic program by which every nation seeks to do the best things possible for its children. We wish and seek for every child those things which we desire for our own children. The White House Conference on Child Health and Protection has written the American concept of these rights of childhood into The Children's Charter, the first eleven items of which are given below:—

THE CHIDREN'S CHARTER.[1]

I. For every child spiritual and moral training to help him to stand firm under the pressure of life.

II. For every child understanding and the guarding of his personality as his most precious right.

III. For every child a home and that love and security which a home provides ; and for that child who must receive foster care, the nearest substitute for his own home.

IV. For every child full preparation for his birth, his mother receiving prenatal, natal, and postnatal care ; and the establishment of such protective measuers as will make childbearing safer.

V. For every child health protection from birth through adolescence, including periodical health examinations and, where needed, care of specialists and hospital treatment; regular dental examinations and care of the teeth ; protective and preventive measures against communicable diseases ; the insurging of pure food, pure milk, and pure water.

VI. For every child from birth through adolescence, promotion of health, including health instruction, and a health program wholesome physical and mental recreation, with teachers and leaders adequately trained.

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* Third of a series of Readership lectures delivered in this University.

[1] White House Conference; Addresses and Abstracts of Committee Reports, The Century Co., New York.

VII. For every child a dwelling place safe, sanitary, and wholesome, with reasonable provisions for privacy ; free from conditions which tend to thwart his development ; and a home environment harmonious and enriching.

VIII. For every child a school which is safe from hazards, sanitary, properly equipped, lighted, and ventilated. For younger children nursery schools and kindergartens to supplement home care.

IX. For every child a community which recognizes and plants for his needs, protects him against physical dangers, moral hazards, and disease ; provides him with safe and wholesome places for play and recreation ; and makes provision for his cultural and social needs.

X. For every child an education which, through the discovery and development of his individual abilities, prepares him for life ; and through training and vocational guidance prepares him for a living which will yield him the maximum of satisfaction.

XI. For every child such teaching and training as will prepare him for successful parenthood, home-making, and the rights of citizenship ; and, for parents, supplementary training to fit them to deal wisely with the problems of parenthood.

FOR EVERY CHILD THESE RIGHTS, REGARDLESS OF RACE, OR COLOUR OR SITUATION, WHEREVER HE MAY LIVE UNDER THE PROTECTION OF THE AMERICAN FLAG.

The school health program is a part of this broader program of nurture. We are concerned with the educational problem of building health training into the school in a completely integrated, far-reaching and effective manner and will do well to recognize certain principles underlying the program and its operation.

In our euthenic program, in school and out, we must not forget that *health depends upon heredity as well as upon one's mode of living*. The limitations imposed by heredity have been pointed out with quaint humor by the American physician, physiologist and poet, Dr. Holmes, in his poem " The Deacon's Masterpiece " when he says :—

> " Now in building of chaises, I tell you what,
> There is always *somewhere* a weakest spot,—
> In panel, or crossbar, or floor, or sill,
> In screw, bolt, thoroughbrace,—lurking still,

Find it somewhere you must and will,—
Above or below, or within or without,—
And that's the reason beyond a doubt,
That a chaise *breaks down*, but doesn't *wear out*."

How true this is of mankind. There is a good chance that the "human chaise" will be destroyed by the "accident" of communicable disease and if not it will nearly always "break down" through the failure of some organ to properly fulfil its function. How few people round out the traditional span of one hundred years. The obvious answer is better human material. For, as the Deacon said,

"t's mighty plain
Thut the weakes' place mus' stan' the strain,
'n' the way t' fix it, uz I maintain,
Is only jest
T' make that place uz strong uz the rest."[2]

You remember that the Deacon built a shay in which every part was thoroughly strong with the result that it did run exactly a century and even at the last there were

"traces of age in the one-horse shay,
A general flavour of mild decay,
But nothing local as one might say"

And then at the end it went to pieces all at once

"All at once and nothing first,
Just as bubbles do when they burst."

A large percentage of the people have poor bodies to start with. Every nation must look forward in its health program to racial health. Individual health is not enough; community health is not enough. We cannot stop short of improving racial health until we come to a time when children are well born as well as well reared.

If we have intelligence enough to keep the unfit from dying then we should properly use that intelligence to improve the quality of those who are born. We must develop through our educational system a sane understanding of basic biological facts concerning the nature of heredity and the equal contribution of father and mother to the heredity of the child. People generally will then know what determines the vitality of the race, and the hereditary quality of the individual. They can make a fair evaluation of racial, national and local customs in the light of the effect upon posterity and they will develop sound attitudes toward parental responsibility.

An understanding of the basic biologic facts is essential to legislative and governmental action for race betterment through restriction of the increasing numbers of physically and socially unfit which tend to result from man's successful and humanitarian efforts to lower the death rate. As Lord Dawson of Penn recently pointed out in an address before the York Medical Society,[1] Switzerland, Denmark, Sweden, Norway, Finland, Germany, California, and many other states have already enacted laws for race betterment and all nations must take steps in this direction.

But we must also recognize the interrelationship between nature and nurture in the individual child in the conduct of health education. The teacher will get himself into embarrassing situations if he does not realize that health education will not produce a uniform standard of health among the pupils. A child with a good inheritance but poor habits may be in better health than a child who has poor inheritance but good habits. We know, however, that the behaviour of each child will determine his health upon the basis of the kind of physical inheritance which he has received. Health is what nature gives him plus what he gives himself.

There are many other principles which we need to keep in mind in planning and executing the program. Psychologists have clearly shown, for example, that *the early years of life are most important in shaping the mind, the attitudes and the habits of the child.* Mental and emotional habits are becoming fixed at this stage. The physical, mental and emotional self is developing with extreme rapidity. The belief that the run-about child may be left continuously without harm to itself in the care of an unintelligent, unimaginative and unhygienic servant is not supported by our present knowledge of child psychology. Equally fallacious is the idea that it does not take much skill to teach the first two grades of school. It is more difficult to teach a young child than a mature student. Any one can teach the graduate student in the University if he knows the subject, but the person who has to teach a young child must be skilled in educational methods.

We must develop health practices on the part of the child long before he is old enough to understand the scientific reasons upon which those practices rest. The health training program must begin in the first year of schools. Actually it begins in the home before this and many parents of means have not yet realized the contribution which the nursery school can make to the lives of their children. The parent or the community unwilling to employ well trained teachers for little children is like the owner of a thoroughbred colt who turns it out into the street for beggars to ride, thinking that he can later make a fine race horse of it by putting it in the care of a good trainer. We must see that our teachers in lower grades are thoroughly trained in health and in educational method, that they are adequately paid, and that they are expected to contribute to the health of the child.

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[1] Reported in "The Statesman," Nov. 16, 1935.

The classrooms teacher is the keystone in the arch of health training. The teacher is the only person who is with the child day after day at school. We are concerned with habits and we must rely upon the teachers for habit training. An occasional talk by a physician or other health expert will add to knowledge and assist in the development of health attitudes, but it can hardly change habits. The task is the teacher's but he needs some assistance, direction and supervision if health education is to succeed. Health education must be accepted by the administrative authorities of the school as a part of the educational program. It is of no use to put a program on paper unless those who are responsible for the administration of the schools accept these activities as a part of education, provide time for the activities and show teachers that capacity in health training is one of the criteria upon which good teaching is to be judged.

Moreover the school health program needs the understanding, sympathy, co-operation, and support of health specialists in the school system and in the community. We have, to a varying extent, physicians physical educators, health visitors and teachers of subjects allied to health in high schools. Even those people who are concerned with health service in the community should understand what the school is trying to do, participate as opportunity offers and help to increase community support.

Health training and instruction should contribute to the easier accomplishment of health services and these services even when remedial should contributes to the health education of the child. One of our health visitors said to me one day, " You know John B., that little boy we tried so hard to get to the hospital for tonsillectomy—I made three home visits at his house last year and I could not get his parents' consent to have his tonsils removed. I was astonished when John told me yesterday that his mother said we could take him to the hospital next Friday to have his tonsils out."

What had happened ? The first year John may have said: "I guess that nurse is coming over here, mother. I heard her talking to the teacher. Get rid of her when she comes. I'm all right. I don't want my tonsils out. She is after everybody."

This year, however, the class was at work on a health education program and the other boys said to John: "We 're all fixed up. You are the only boy in our class who is keeping our record poor. What's the matter with you ? Are you scared ?"

Then John said: "Mother, I'm the only boy in the class that has a poor record. I am just as brave as the other fellows. I want to have my tonsils out."

If the correction of remedial physical defects becomes a class project in which all people feel an interest and responsibility, in which the teacher checks progress from time to time and in which different classes compete, much progress will be made. In India we do not have school health visitors or school nurses and the support which the health education program can give to corrective activities is most important.

Conversely we are entitled to urge medical service in school not only because it prevents the development of epidemics among school children and discovers physical defects which need attention, but also because it provides a valuable educative experience.

The promotion of teacher health is important to the health education program as well as to the quality of education. We must first make sure that we do not allow teachers in the class room who have tuberculosis or some other communicable disease. But we need to go farther than that, to select well teachers, to provide a healthful schedule, to expect healthful living and to provide a salary scale which makes this possible. It is obvious that a well teacher will do better classroom work than a sick teacher. The instruction will be more effective, more continuous, and hence less expensive. Moreover, the well teacher finds it easier to maintain the serenity, optimism, and enthusiasm that contribute to the mental health of children and to the success of health training. Enthusiasm for being well, strong, and energetic has a subtle effect upon the children, especially if the teacher is well liked by them.

CRC·V 207

We may assume, then, that the various administrative measures which contribute to the health of the teacher will also contribute indirectly to the health education program. Conversely, we recognise that the health education program contributes to the health of the teacher. He comes to follow his own precepts. In one of our schools a teacher who had not previously been teaching health undertook an intensive health education program with her children. She gained fourteen pounds during the school year. Both her health and her appearance were remarkably improved. She said she had never felt so well, and she ascribed the improvement to the fact that she had prescribed health habits for the children and had taken some of her own medicine.

The professional skill and initiative of the teacher constitute a most valuable element in the health training of the child. The health program must be so arranged that constructive and creative contributions of the individual teacher may be fostered. Health is not a subject which can be taught mechanically. Unless the teacher has initiative interest in the pupil activities he develops, and ability to adapt them to the needs of each particular group of children, the health education program in that classroom will fail to be fully effective.

Many years in training young men and young women who have become Supervisors of Health Education for States, Cities and other countries has shown that the best procedure is to give to each student, at the beginning of his training, two individual children from one of our schools and ask him to become thoroughly familiar with these two children, their habits, their homes, the occupation of their parents and their health problems. Then the student must find some way to improve their health. In this way he comes to realise that his task in the school is the very personal job of doing for many children what he has done individually for two. If he approaches it from the other standpoint and comes to the conclusion that health education is the manipulation of an impersonal bag of tricks in the classroom instead of working with the individual child success is impossible.

A man is hardly worth being called a teacher who regards his obligations as complete when he has compelled the children to memorize a given number of facts, who closes his mind and school interests with the text-book at the end of the school day. Not only health teaching but also other subjects of instruction need to be related to life situations. Education will profit by a broadening of interests outside the

GS 1286

text-book on the part of both teachers and pupils. The vigorous attempts found in some Indian schools to develop hobbies among both teachers and pupils is most commendable.

In dealing directly with the child, there are certain educational principles which experience shows to be vital. As indicated in earlier lectures, *the child should think of health as a matter of conduct, not as a subject of instruction* as in most schools to-day.

Emphasis is placed upon what to do, not upon what not to do. The teaching is positive, not negative. If a patient comes to the physician's office with faulty digestion and is given a negative diet, he goes away in an unhappy frame of mind. Here are all the things he must not eat, and he is unable to think of anything he can. eat. Practitioners in medicine and dietetics have found it wise to give positive diet lists, to tell people what to do.

If we can get a child to do the things we want him to do, we do not need to worry a great deal about preventing him from doing what we do not want him to do. A bad habit is often best eliminated by substituting a good one in its place. Health training is a happy, constructive, and positive activity.

Responsibility for developing activities is turned over to pupils in so far as is practicable. The modern educator believes in education through participation, learning by doing. Especially with older children a program in which the teacher seeks to direct their habits is not welcome, although they will carry out the same program of habit training if its management is placed in their own hands. It is our business as teachers to see that the child does succeed at something and to recognise the accomplishment. We know from our own experience that nothing succeeds like success. At the end of a day when everything has gone well, we are in high spirits and feel physically capable of doing a second day's work before we rest. At the end of a day when everything has gone wrong we are tired, discouraged and almost ill. Commendation for success is more effective than blame for failure. When we weigh children, we do not criticize the youngster who failed to gain during the month. Commendation of the child who does gain is usually all the spur that the other child needs. We can praise partial success. A judicious, fair, and wise use of praise will go far toward developing the health behavior we desire in the group. Most children, and adults as well, blossom and develop under fair and honest appreciation of their efforts.

One of the things which makes health education so popular among the children themselves is that this is something in which everybody can succeed. You remember the story of the foot race in *Alice in Wonderland* in which the tortoise and the other animals participated. "When do we start ?" they asked. "Any time !" was the answer. "How far do we run ?" "As far as you like." "Who wins ?" "Oh, we all win." Health training is somewhat like that.

Particular care is taken not to hold the child responsible for the improvement of conditions over which he has no control. That is vital. We must not hold a child responsible for the adoption of habits which home conditions make impossible. In our schools we expect every child to bring a clean handkerchief to school. The definition of handkerchief is a very broad one, however. It is any piece of clean cloth or a soft paper napkin which the school will give to the child who needs it.

The teacher helps the child to see that the ultimate reward of health practices will be found in growth, in improved physical accomplishment, and in other concrete evidences of health. The rewarding of children directly for a good record of health habits is both undesirable and unnecessary. The reason for health habits ought not to be the winning of a specific reward at the end of a given period. If that is what is in the child's mind, then, when the reward is achieved, there is no longer any reason for continuing the habit. Furthermore, if a reward is the only value the child sees for doing the thing, there is a needless temptation for the child to falsify the record. Growth and accomplishment constitute a sufficient stimulus and a much better incentive. In fact our experience indicates that interest in growth is the best single incentive towards the development of health habits. For that reason we make it possible for the child who is in school to watch his growth.

Every child wants to grow. Sick children do not grow ; growth is roughly a sign of health. The failure to gain for a single month is not serious, but in general we find that growth is more uniform when the child's habits are good than when they are poor. The teacher who weighs children every month and gets the children interested in watching their growth will be forced to develop some sort of health program because the pupils' interest in growing will cause them to bring up the subject of health in various ways.

There is, of course, a clear distinction between the educational use and clinical use of weighing and measuring. The doctor may wish to know the height and weight of the child, as well as the firmness of his muscles, the amount of subcutaneous fat, the appearance of the mucous membranes and other conditions, in forming a judgment of nutritional status. Whether there is a medical service or not, however, the child can be interested in healthful living by being weighed monthly and thus having a chance to watch his growth.

The tendency of children to imitate those whom they admire is so strong that it is a force in developing health behavior. As a matter of fact the example of the teacher in health behavior is one of the most powerful factors of all. This does not mean that every teacher must be a world-famous athlete. It is the behavior with which we are concerned and not the physical prowess.

This point of view is clearly expressed by W. W. Charters,[1] who has had wide experience in training men and women for administrative positions. He lists the following twenty qualities, the presence or absence of which determines one's strength of personality: "ambition, industriousness, persistence and patience, dependability, forcefulness, effectiveness of speech, self-confidence, friendliness, adaptability, tact, cheerfulness, good judgment, sensitiveness to criticism, ability to 'size up' people, memory, neatness, health habits, discrimination, economy, capacity to delegate work"; referring to health habits he says: "This is not a matter of your *endowment* of physical health. Severe illness may not mean that you are short in this trait. Ask yourself whether your *habits* are those that make for or against good health, and how they tell on your working ability and mental attitude day by day."

Some of our teachers who are not physically vigorous, have an appreciation of health and health behavior which is so good that their success in improving the health of children is outstanding.

Unhappy mental states are to be avoided. It would be extremely unfortunate if we implied that only those children who are robust and superior in muscular strength will succeed. We try to teach our children to take proper care of the body but we help them to realize that the great goal of service to mankind is not conditioned by the strength of the muscular system.

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[1] Charters, W. W., "Personality—Its Twenty Factors and How You Can Develop Them." American Magazine, 97: April, 1924.

The attitude of children toward one another in matters of health should be one of sympathy. Not all children have the same native health, and we wish to develop reasonable sympathy for the crippled child or for children who are not robust rather than to develop an antipathy toward them.

The spirit of the survival of the fittest and the scorn of the strong for the weak are attitudes that we do not wish to develop as part of our health education program. Some persons who have done most for the world have been of limited physical health. Mrs. Browning, Robert Louis Stevenson, Charles Darwin and many others never had strong constitutions. Surely we think more highly of these individuals and their splendid contributions than of a perfect physical specimen of the human race who never did anything for anybody.

The richness of life is largely a matter of friendships, and the child, like the adult, likes to feel that he is an accepted member of the social group to which he belongs. In health activities we want general participation. We should see that no child is left out, that no child feels that he is inferior to the other members of the group or scorned by them. The unhappiness that results from such a situation leads to a feeling of inferiority and distinctly detrimental to mental health. We must turn to our knowledge of the individual and utilize these forces and these incentives within the boy which will make him willing to go in training for health.

These incentives have been listed elsewhere as follows:[1]

Grades.	Incentives.
All	Desire to grow.
All	Desire for approval of one's social group.
All	Desire to imitate those one admires.
All	Desire to earn recognition for worth-while accomplishment.
All	Interest in personal appearance.
All	Desire for good report in school work.
All	Desire to participate in outdoor sports.
All	Desire to win in competition.

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[1] "Principles of Health Education," By C. E. Turner (Harrap and Co., High Holborn, London), p. 107.

Grades.	Incentives.
K-5	Desire to do grown-up things.
K-5	Desire to be helpful at home and at school.
1-9	Interest in group competition.
1-9	Desire to succeed in playground and gymnasium activities.
4-9	Desire to earn membership and improved standing in Boy Scouts, Girl Scouts, and similar organizations.
4-9	Desire to be a worthy citizen.

These are some of the principles which experience in health education has shown to be essential if we are to develop a program that will be effective in changing health behavior.

PROGRESS AS A SOCIAL REALITY

BENOYKUMAR SARKAR

RACE-EXTINCTION A REALITY IN THE CIRCULATION OF ELITES

No other doctrine should appear to be more dominant in the social thinking and constructive statesmanship of to-day than that established by Lapouge in *Les Selections Sociales* (Paris 1896). It is in his message to the effect that the annihilation of the Aryan is inevitable ; that all the forms and processes of contemporary civilization are but cumulatively heading towards regression and decay, and that, finally, progress cannot be considered to be the rational conclusion from the data of world-history that contemporary philosophy, sociology and politics find as a challenge as well as a problem.[1]

In recent years the name of thinkers who preach the doctrine of mankind's decline or regress is legion. From Spengler's *Untergang des Abendlandes* people have got the formula that the West is now in for decay. Romain Rolland has popularized the notion that Western civilization is doomed. In the Italian demographist Gini's analysis of " the parabola of evolution" European races are all exhibiting senescence with the solitary exception, perhaps, of the Italian.[2] American sociologists are not immune to this decline-cult and some of them are anxiously discussing the question as to the decline in the natural fertility of the Eur-American population.[3]

In all these decline-cults of to-day the student of sociology is being forced to grapple with the problems of social longevity, growth and expansion and along with them the question of social metabolism and transformation.[4] It is in and through social mobility, vertical or horizontal, that group metabolism manifests itself.[5] An examination of this dynamics of life or of the forces that serve to transform and reconstruct the races, classes, castes, and other groups ought therefore to furnish the fundamental logic behind all discussions bearing on the nature of decline and progress.

All through the ages there has been a type of mentality that is interested in viewing the things of the world from what may be described in general terms as a pessimistic angle of vision. And the pessimism of Jeremiads appeals more or less to every man and woman. The reasons are obvious. First, there is no possibility of denying the fact that there is a certain amount or kind of misery and suffering always present, no matter how well-placed the individual or the group. And in the second place, every honest intellectual can find in the sceptical attitudes and warnings or rather the "divine discontent" of the pessimists undoubtedly some very powerful aids to self-criticism and social regeneration. Indeed, it is to pessimism that the world owes many of the energistic adventures in the "transvaluation of values" and upward trends in civilisation. The value of pessimism as a constructive force cannot by any means be ignored.

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[1] *Les Selections Sociales*, Chapters XIII, XV.

[2] Gini, *I Fattori Demografici dell' Evoluzione delle Uomini* (Torino 1912), pp. 25-30, 36-40.

[3] Hankins, " Civilisation and Fertility," a paper for the International Population Union, London, 1931.

[4] Siredey, *Influence des Facteurs biologiques sur la diminution des naissances*, a paper for the International Congress on Population, Rome, 1931.

[5] Sorokin, *Contemporary Sociological Theories* (New York 1928), pp. 749-52,

In these discussions as in all others bearing on social life there is generally no difficulty about agreeing as to the fact of transformation going on around us, *viz.*, the reality of race-extinctions in the circulation of *élites*. But it is, as a rule, while appraising the value to be attached to the social metabolism that the diversity of schools arises, each with its own shibboleth based naturally to a certain extent on personal equations. Spengler is convinced in his own way that the seventeenth and eighteenth centuries were more "creative" than the nineteenth and the twentieth, and there are many who ignore the beneficial influence of social assurance and other modern legislation on the standard of living and welfare of the masses.[1]

But even those who admit that economic and cultural progress has been advancing from group to group and class to class fail very often to realize that a great deal of the transformations generally known as class or "social" revolutions are at bottom expressions of "racial" ups and downs. It is these replacements or absorptions of certain races by others that constitute the anatomical background of world-culture. The eternal story of mankind is to be found in a nutshell in the stone implements of the Palaeolithic Ages, when the Mousterians had to give way to the Aurignacians and these latter were in their turn replaced by the Magdalenians and others. Migrations and race-contacts, often involving race-submergence or race-disappearance, have in all ages furnished the framework of organised social existence.[2]

In historic times the subversion of the Roman Empire in Europe and that of the Hindu and other Empires in Asia,—the circulation of *élites* in the East and the West,—have spelt likewise the ascendency of certain

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[1] The beneficial action of social assurance is admitted by Truchy in *Cours d' Economie Politique*, Vol. II (Paris, 1934), pp. 418-19, 422, 473-78.

[2] Quennell, *Everyday Life in the Old Stone Age* (London); Marshall, *Mohenjo Daro nda the Indus Civilization* (London, 1931).

"racial" elements at the cost of certain others. So far as modern Eur-Asia is concerned, all the different processes of social metabolism involved in race-mixture, race-submergence and race-uplift have been going on until we find that physico-anthropologically the modern Indian's affinities with the ancients of his land are perhaps as problematic as those of the modern European with the ancients of his continent.

RACE AND CASTE METABOLISM IN BENGAL

The world-process in group metabolism is visible under our very eyes in Bengal. In the social economy of Bengal there are some thirty tribes known as "aboriginals" constituting a diversified group of a million and a quarter, and representing some 3 per cent. of the total population. The "big three" of these "primitives," namely, the Santals, the Oraons, and the Mundas, are statistically responsible for nearly two-thirds of this number. But while the "big three" higher "castes," the Kayasthas, Brahmans and Vaidyas, numbering something over three millons, have during the last forty years grown 137 per cent. the "aboriginals" have grown 319 per cent. The rate of growth is phenomenal, pointing as it does, to extraordinary "differential fertility."[1]

This numerical growth, important in itself as it is, acquires a fresh significance when one observes that the "aboriginals" are to-day more "Hindu" than "tribal" or animistic in religion. Nearly sixty-six per cent. of the "big three" primitives are Hindu. As a "qualitative" transformation the Hinduization of the "aboriginals" is further interesting in another regard. The Hinduized aboriginals from a part, nearly 12 per cent., of what are generally called the "depressed classes" of the Hindu society.[2] We understand, then, that the "aboriginals" of yesterday constitute, to some extent, the "depressed" classes of to-day. In other words, the social metabolism, which acts as a force in Hinduization hides the facts of, or prepares the way to, miscegenation, race-fusion and race-assimilation.

Nor does the "qualitative" aspect of social metabolism stop here. Among the "big three higher castes" the Kayasthas were during the last four decades just below the Brahmans in number. But they were rising until to-day they have outnumbered the latter. In forty years while the Brahman has grown 24 per cent, the Kayastha has grown 53 per cent.[3] What is this growth of Kayasthas due to? Not all to "relative" fecundity or "natural increment," *i.e.*, surplus of births over deaths as

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[1] *Census of India*, 1931, Vol. V. *Bengal and Sikkim*, Part I (1933), pp. 441, 444, 448, 454, 480-484.

[2] *Ibid*, pp. 480, 482, 485, 497, 498, 502.

[3] *Ibid*, pp. 454, 492.

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embodied in "differential fertility." A great deal is to be accounted for by invasions from other castes whose upward trends have been manifest for some long time. The non-Kayastha, perhaps one of the "depressed" of yesterday, has grown into the high caste of to-day. And in this, again, we have to register not only a vertical, social or class mobility but a racial transformation as well. From the "aboriginal" to the "high caste" Hindu the gap may be great, but the bridges are sure, although slow, and quite solid. Social "stratification" is not rigid, as Ammon believes.[1]

Altogether, the Bengali people is expanding although it is undergoing a profound social metabolism, *i.e.*, a radical change in "class" character and "racial" make-up. The transformations that have been going on in Eur-America to-day on account of the pressure of the Slavs upon the other races should appear to belong almost to the same category as those in India. As for the "quality" of "hybrids" or their capacity for carrying forward the torch of civilization eugenics is still discreetly inconclusive unless the exponent happens to have a conservative reform scheme on the anvil. But history announces that, notwithstanding the doctrine of Lapouge,[2] races may come and races may go but that civilization goes on for ever. The fall of "historic" races has not involved the decay of civilization. Race absolutism or race monism is an historic unreality in the domain of "intelligence quotients" (I. Q.) and culture.

Neither in Bengal nor in other regions of India nor indeed elsewhere in the world can the rise of the alleged lower races or alleged lower classes be treated as tantamount to regress or qualitative decline in civilization in Lapouge's sense or uneugenic, antieugenic or dysgenic as Galton, Pearson and the biometricians of to-day would take it. Historically speaking, the Brahmanocracy, *i.e.*, the class responsible for the creation of Hindu culture, has virtually always been the result of somatic intermixture with the non-Brahmans, non-"Hindus," non-Indians or extra-Indians and other alleged lower castes and tribes or races. The ascendancy in modern and contemporary times of certain castes and races which are conventionally known to belong to the lower orders is but continuing the millennium-long tradition of Indian culture-history, namely, miscegenation, blood-fusion, race-mixture, Hinduization of the non-Hindu, Indianization of the extra-Indian, and so forth. Should the eugenist of to-day proceed to characterize the superior fertility of the poorer, depressed, "scheduled" and other alleged inferior castes or races, their rise into prominence through economic activity, education, political franchise and social reform as well as their marital and sex contacts or eventual amalgamation, partial or complete, with the "historic" castes and races as tending to lower the quality of Indian civilization and promote race-degeneration or the degradation of values in culture, it will be necessary to pronounce the same judgment on the entire course of demographic evolution in India commencing with the Vedic, nay, the Mohenjo Daro epochs. A position like this can but lead eugenics to the *impasse* of *reductio ad absurdum*. Unless the world of science is prepared to treat the whole history of mankind as tainted with the "original sin" in this new sense, *i.e.*, as being but a development of "reversed selection," race-degeneration and evolution of cultural disvaluation and inferiority, consisting as it does in the eternal circulation of *élites* which involves almost automatically the mixture of the "inferior" blood-strains with the alleged superior ones, the objective student of Bengali as of Indian sociology may afford to treat the scares about the eventual regress or degeneration of Indian culture as unscientific and unfounded in historic probability.

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[1] *Die Gesellschaftsordnung und ihrenatürliche Grundla* (1895).

[2] *Les Selections*, pp. 65-70. 442-444. See the criticism of certain aspects of Lapouge's doctrine in A. Niceforo, *Le Classes Pauvres* (Paris 1905) and F. Hankins, *The Racial Basis of Civilization* (New York, 1925).

"STATES" AND "NATIONS" INDEPENDENT OF RACES AND REGIONS

Attention may now be called to another field of group metabolism and social transformation. The net result of the total evolution has succeeded in making out of Europe a continent of 470 millions. India possesses 352·8 millions, *i.e.*, nearly three-fourths of the population strength of Europe. There is in contemplation the erection of a federal structure out of the different units of the Indian subcontinent. Naturally one encounters difficulties from the standpoint of "geopolitics," *i.e.*, of boundaries and group-contacts. There is nothing exclusively Indian, oriental or tropical in these problems. The political anthropology, or rather the "geopolitics" of Europe even after the reconstruction of Versailles does not exhibit less inconvenient situations.[1]

Europe possesses some thirty-two or thirty-three different states independent of one another, each endowed with sovereignty, in international law. The prospects of Briand's Pan-Europa seem to be as remote to-day as they ever were. By the European standard and according to European precedents India's natural constitution might be that of two dozen independent states. And that condition might not be condemned as a state of horrible disunion as long as the states-system of Europe is guaranteed on the map by the League of Nations.[2] The multiplicity of states is not necessarily a damper on progress.

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[1] K. Haushofer, *Geopolitik der Pan-Ideen* (Berlin 1931).

[2] Woytinsky, *Tatsachen und Zahlen Europas* (Vienna, Pan-Europa Verlag, 1930).

The problem of "national" unity may be examined with reference to smaller areas. Let us take one of the "nation-states" such as owes its origin to Versailles, say, Poland. The number or percentage of the Polish people in Poland will throw light on the question of relative social metabolism. The Poles themselves slightly exceed half of the people, being nearly 53 per cent. The others are Ukrainians (21 per cent.), Jews (11 per cent.), White Russians (7 per cent.), Germans (7 per cent.), and so on. There are at least five different nationalities or language groups in this new "nation-state." The social metabolism of Europe does not thus know unity even in small states. From the standpoints of Durkheim, von Wiese and other sociologists, such as interest themselves in *Beziehungslehre* or the "science of relations" and social "forms" it is necessary to observe that in Europe as in India racial unity is not the dominant fact of nationality.[1] The doctrine of progress is not vitiated because of these multiracial complexes. The "nations" like the "states" are indifferent to and independent of racial or regional considerations.

CLASS PREJUDICE AS A UNIVERSAL FEATURE OF RELIGIONS

Let us enter the domain of classes in "social" life and discuss some of the problems of "stratification." The nature of the remaking of man due to social metabolism and the reconstruction of the relations between groups will become clear from a new view-point. The fact that in England the Catholics had to be emancipated shows that in certain respects they constituted for ages the "depressed classes," as it were, of the British people. We may take the continental regions as they are to-day and examine the relations between Christians and non-Christians, say, the Jews in Eastern, Central, and South-Eastern Europe. The Minorities Section of the League of Nations knows quite what they are. The "social" position of the Jews in the U. S. A. is another common instance of Christian prejudice *vis-à-vis* non-Christians with which the student of social morphology is familiar in the Western world.

Then, again, among Christians a peculiar aspect of social mobility is seen in the relations between Catholics and non-Catholics. The ecclesiastical law of marriage until a few years ago did not leave much room for intimate *camaraderies* between the different denominations. And in spite of the secularization of marriage laws the unities have failed to make much progress in intimate domestic life. Besides, the narrow "communal" spirit, as understood and condemned now-a-days in India, is embodied in the political parties of some of the Powers, great, medium and small. As long as parties could be freely established, in pre-Fascist

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[1] Sarkar, *The Politics of Boundaries and Tendencies in International Relations* (Calcutta 1926).

Italy, for instance, the *Popolari* was Catholic. The German *Zentrum* was likewise a Catholic Party. There is a Jewish Party in Rumania and its antithesis too, namely, the anti-Semite Party.

In the religious anthropology of Christendom researchers are aware of the many sects that Protestants have and the numerous doctrinal and other differences that distinguish the social strata from one another. The Christian missionaries in China are everyday aware of the pragmatic consequences of their diversities while dealing with the Chinese converts. They are perpetually at a loss to answer satisfactorily such questions from the Chinese converts as the following: "Whom are we to follow, the Baptists or the Episcopalians, the Evangelists or the Presbyterians ? Who is your Jesus ? and who is their Jesus ?" and so on.

It is clear that the last word of societal re-construction in the socio-religious sphere has not been able to remove the bones of serious contention from the Christian world. India has no better show to make. Class prejudices are found to be the universal features of religions. It is not possible to establish their correlation with the diverse religious systems of the world. On the strength of inductive and statistical researches in social metabolism and transformation it is desirable to understand and to feel that there is something like identity, parallelism and similarity between the East and the West, or, say, between the Christians and the Non-Christians. An adequate solution of "class-questions" has remained a desideratum still with the most highly developed nations of to-day.

HEALTH IMPROVEMENTS NOT A FUNCTION OF CLIMATE, RACE AND RELIGION.

A great instrument in the remaking of mankind in contemporary times has been the reduction in mortality both in Europe and India. On this point certain observations would be relevant. It is to be recalled that until 1905 Bavaria had an infant mortality rate of 248 per thousand living-born. The Bengal rate came down from 221 in 1914 to 179 in 1932. To-day Bihar has 148.[1] But this level was not attained by England and France until 1896-1905, by Italy until 1905-14 and by Germany until the post-war decade. At the present moment the Bihar rate is exceeded by Ukrainia, Bulgaria, Lithuania, Czechoslovakia, Egypt, Hungary, Rumania, Russia and Chile. High infant mortality is not the exclusive feature of Indian climate or race and Indian religion or social habits. We find here a very important contribution to the problem of social metabolism from the field of comparative vital statistics.[1]

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[1] *Annual Report of the Public Health Commissioner with the Government of India*, 1932, Vol. (Delhi 1934), pp. 21-22 : *Census of India*, 1931, Vol. I, India, Part I (1933), p. 92.

It should be proper to envisage the cost of social rejuvenation as a function of improvements in public health. From 1831 to 1871 there were five invasions of cholera epidemics in England, and during that period cholera and small-pox were as European as Asian. Typhus and Typhoid are likewise not exclusively Oriental diseases.[2] The processes involved in controlling these diseases in certain countries of Europe are well known. Down to 1848 there was no Public Health Act in England: and water supply and sanitary conditions, especially in industrial and urban areas, were notorious. In 1848 the first Public Health Act was passed but there was no organization to enforce the Act. It was not until 1875 that county councils were compelled to employ "medical officers of health" and inspectors of nuisance on a decent salary. About that time the *Reichsgesundheitsamt* (Imperial Health Office) was established in Germany.

Health is a tremendous financial burden. In England 22 per cent. of the local rates is spent on health alone. The next item being education which absorbs 19 per cent. From the standpoint of social metabolism it is clear that it is neither the temperate climate nor the Christian religion, nor the Nordic race, nor the general manners and customs of the people that has been able to stamp the diseases out. But in the first place, it is the law,—the fiat of the State, that has controlled the diseases, revolutionized the sanitary habits, and transformed the character of the people. Secondly, it is the vast amount of expenditure lavishly bestowed upon the population that has succeeded in consummating the great remaking of society that has been accomplished to-day. The role of *étatisme* in class metabolism and race-metabolism is thus found to be immense.[3] While improvement in the "vital index" or "expectation of life" is a modern reality it cannot be treated as the co-relate of a particular race or region. Its relativity to extra-racial and extra-regional agencies is profound, and every race or region is found capable of health improvements under certain conditions.

In India we have no Public Health Act and we are notorious for our lack of funds in regard to developmental or reconstructional projects. But thanks to our great publicist, Chittaranjan Das, the scheme of health centres was accepted by the Government of Bengal in 1925. The system comprises some 600 circles and is being financed by the District Boards. The Government's contribution is Rs. 2,000 per centre per annum. One can naturally expect that the chronological distance that one notices between Bengal or other Indian provinces and some of the advanced countries of the world in the field of health and sanitation is likely to be made up to a certain extent with a more energetic functioning of the state both in legislation and public finance.[1]

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[1] Sarkar "*I Quozienti di Natalità, di Mortalità e di Aumento Naturale nell' India attuale nel Quadro della Demografia Comparata*" (Proceedings of the International Congress of Population, Rome, 1931, Vol. VI).

[2] For the history of cholera, plague and pox in Europe see Woytinsky, *Die Welt in Zahlen* (Berlin), Vol. I (1928), p. 110, Vol. VII, pp. 220-221.

[3] *Annuaire Sanitaire International, 1928* (Geneva), England, Wales, p. 825, France, pp. 413-30, Germany, pp. 66-69, Italy, p. 537, Japan, p. 454. See also Truchy, *Cours*, II, pp. 418-22.

TECHNOCRACY AS AN AGENT IN SOCIAL METABOLISM

Finally, we should like to touch technocracy as a metabolistic agent in group life. The distinction between the East and the West, historically considered, is not a distinction in ideals or outlook on life but a difference in the grade or degree of the remaking of man. An objective measure is furnished by the achievements of technology. Down to the end of the Middle Ages there was hardly any distinction between the two wings of Eur-Asia in institutions or ideology, material and economic or cultural and social. The Renaissance in India and China and other parts of Asia, which was in certain cases the joint work of Hindus or Buddhists and Mussalmans, was more or less identical with that in Europe in so far as arts and crafts, literature, religious reform, etc., are considered (*cf.* the present author's *Futurism of Young Asia*, Berlin, 1922).

The dynamics of social metabolism, in so far as they "historically" happen to be indifferent to religion, race or region or rather affect them in a more or less uniform manner, should to this extent call for a considerable modification of the laws of *Wirtschaftsethik* for ancient and mediaeval conditions as propounded by Max Weber in *Gesammelte Aufsaetze zur* mediaeval *Religionssoziologie*. His view-points on Hinduism and Buddhism are conventional and one-sided and not based on the Indian data of "positive" sociology.

But Leibnitz, Descartes and Newton, representing as they did the beginnings of exact science, registered the parting of ways for the Western world. And yet the new sciences did not bring about any economic and social transformation until the steam engine revolutionized the cotton industry in 1785, and for the first time the West became differentiated from the East, or rather the "modern" began to evolve out of the medieval or primitive.

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[1] *Indian Sanitary Policy* (Calcutta 1927). *Annual Report of the Public Health Commissioner with the Government of India* (Delhi).; *Statistical Abstract for British India* (Delhi), annual, section on diseases.

For nearly two generations, however, Great Britain, the pioneer of industrial revolution, continued to tower above the rest of Eur-America into solitary greatness in the new field ushered into existence by modern technology. It was not until the middle of the nineteenth century that Germany and France could claim a place in the scheme of this new societal morphology. By 1905 Germany had already caught up to the British achievements in technocracy, and the Anglo-German parity was established in industrialism. [1] In the science of social mobility it is not possible to think of a better illustration of "differential" group metabolism.

Not every European and American people has been able to march as fast as the German and the French. Many of the races in the Balkan Complex, Eastern Europe, and Latin America happen to find themselves in the technological and socio-economic conditions of Germany or of France such as she was about half a century ago, *i.e.*, in the earlier phases of the industrial revolution. The inequality of development is quite consistent with the facts of progress. It is more or less on the level of the "first industrial revolution" that India finds herself to-day. The profound transformations that are going on at present in the social structure of Germany, the U. S. A., and Great Britain under the impact of trusts, rationalization, "technocracy" of the "latest type," collectivization, public ownership, "social control" and "economic planning" are tantamount to nothing short of what may be called the "second revolution."

YOUNGSTERS *vis-a-vis* ADULTS IN WORLD-ECONOMY

The distance in "social metabolism" between the second and the first industrial revolutions is a distance of some two generations at the utmost. But there is a profound economic and psychological nexus binding the two. The two metabolisms have need of each other. The regions of the first industrial revolution must import machineries, and part of technical skill as well as capital from those of the second industrial revolution for the normal functioning of their economic life. Incidentally, be it observed that although the representatives of the feudal aristocracy like the landholders (*zamindars*) of Bengal have contributed their capital to the modernization of their countrymen in technique, industry, science and culture, their combined financial resources cannot by any means be voluminous enough to promote an adequate industrialization of large areas inhabited as they are by millions of people. External finance must have to be imported.

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[1] Sarkar, "Indiens Entwicklung in Vergleich zu Eur-Amerika" (*Deutsche Rundschau*, Berlin, 1930), "Aspetti e Problemi della Moderna Economia Indiana" (*Annali di Economia*, Milan, 1930); *Die Entwicklung und weltwirtschaftliche Bedeutung des modernen Indien* (Stuttgart, 1931).

"Autarchy" is, therefore, being factually replaced by "interpendence." nationalistic sentiments and protectionist tariffs notwithstanding.

The industrialization of the undeveloped regions in India as elsewhere involves, therefore, a transformation of technique and social order, such as is well calculated to furnish employment to the workingmen in the pioneering countries and thus help forward the elevation of these "industrial adults" to a higher standard of living. Durkheim's division of labour is operating once more to render the two metabolistic systems interpendent and usher into being a new and self-conscious international "solidarity."[1]

The sinister aspect of the technocratic predominance as embodied in the second industrial revolution is, no doubt, unemployment on nationwide scale, which looms so large in the economic crisis of the present day. But the first industrial revolution which is being consummated at the same time is well calculated to raise the purchasing power of the peasants in the undeveloped countries as well as the financial strength of the landowning and middle classes. It cannot fail to expand thereby the markets for articles, tools and implements, *Produktionsmittel*, "instruments of production," rail and road materials, "quality-goods," etc.,—such as are produced in the regions of the second industrial revolution.

The establishment of industries—cottage, small, medium or large,—in the undeveloped countries, can in the long run be but an agent in the economic expansion of the "adults." Paradoxically enough, in order to combat unemployment in the countries of the second industrial revolution their economic statesmen will have to work for the success of the "*Swadeshi* movements" in Eastern Europe, Russia, Asia and Latin America. So far as India is concerned, the Ottawa Imperial Preference is likely to be a help in this direction by safeguarding her markets in the United Kingdom as well as by facilitating the import of British capital. And as long as India is a part of the British Empire-Economy it is to the advantage of her peasants and middle classes that her currency be normally linked up with the British.

The evils associated with the second industrial revolution, namely, the phenomena of unemployment, should appear, therefore, to be practically counteracted to a considerable extent by the developments implied in the first industrial revolution. The prosperity of the "adults" is limited by and dependent on the increase in the wealth and purchasing power of the "youngsters" and *vice-versa.* The two industrial revolutions of to-day thus constitute one economic complex, as maintained by the present author in *Applied Economics*; and societal transformation is tending to bring the East and the West,—the youngsters and the adults,—together on to the solider foundations of international co-operation. The world-economic depression bids fair to be but an item in the transition of the entire mankind to a somewhat more elevated plane of living and thinking. It is on the eve of an epoch of rejuvenation that the peoples of the world find themselves at the present moment. The facts of social metabolism *vis-à-vis* social mobility may appear to be very complicated. But students of objective and statistical sociology are perhaps justified in having faith in the reality of progress accomplished inspite of pitfalls and inspite of unemployment.[1]

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[1] C. Gide, *La Solidarité* (Paris, 1932), pp. 162, 167.

THE SOCIOLOGY OF PROGRESS

Our position in connection with the indifferentism of social metabolism to race, region, religion, etc., can be well illustrated by the antimachinism and the hostility to technical progress[2] such as manifest themselves under certain conditions of economic development. Bouthoul has established an equation between the revolt against machines in France and England during the early nineteenth century and that in China and India to-day. The almost instinctive demand for a "*trêve des inventions*" (invention truce) and the sentiments against technical progress and "rationalisation" that have seized mankind since the economic depression manifested itself in 1929 are practically universal. Bouthoul's analysis should furnish a fresh stimulus to the objective study of social metabolism.

Like demographic optimum, economic efficiency, standard of living, nutritional norm, and other categories of human life, civilization or progress is a "relative" phenomenon. It admits of degrees. and forms. This short study forces upon students of social science the necessity of emancipating themselves from the dogma of civilization as being the "function" of a particular race. In the second place, they are called upon to conceive the social "strata," classes or groups in a community as fluid bodies incorporating diverse racial elements at every point of time. And finally, the metabolistic dynamics of group life, *i.e.*, the factors or forces involved in social mobility and transformation are found to be diverse and pluralistic for every region, religion, race and class or stratum. Progress has consequently always to be envisaged in terms of the upward trends of new regions, new races, new classes, and new forces. The eventual fall of the

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[1] E. Cannan, *A Review of Economic Theory* (London 1929), pp. 421-422; Bougle, *Socialismes Francais* (Paris 1932), p. 168; Hass, "Le Chomage et la transformation de l'ethique du travail" (*Revue Philosophique*, Paris, November-December, 1934), pp. 387, 395.

[2] G. Bouthoul, "Population et Progrès Technique" in the *Revue Internationale de Sociologie* (Paris), March-April, 1935, pp. 189-191.

Aryan as suspected by Lapouge and Ammon does not and need not necessarily spell a disaster to mankind and world-civilisation. Culture is all the time being enriched or rejuvenated with new values. The doctrine of progress, therefore, has need to be adapted to these new facts and situations.[1]

NEW EPOCHS IN WORLD-CULTURE

In material culture, arts and sciences as well as religious inspiration the rise of the Bengalis in recent times is like that of the Japanese and but another testimony to the possibilities of world-progress being accomplished by races or peoples such as are comparatively young and traditionless. In regard to the Bengalis as to the Japanese it is worth observing that their achievements in the past were not characterized by palpable creative influences on the life and thought of their neighbouring races or peoples. From the Mahenjo Daro epochs (c. 3500 B.C.) down to the beginnings of the nineteenth century it was the role of the Bengali people mainly but to assimilate the creations of the non-Bengali races and peoples. The instances of the Bengali people as having left the solid mark of their own creations on the culture of Northern, Western and Southern India, as well as of "Greater India," *i.e.*, in areas uninhabited by the Bengalis, during six thousand years were very few and far between. Emperor Dharmapala (c. 800 A.C.) with his exploits at Kanauj, Atisa, the scholar-saint of Tibetan fame (c. 1100), and Chaitanya (c. 1550) the apostle of Vaishnava faith, with influences in Assam and Orissa may perhaps be considered to be some of the Bengali creative forces such as happened to possess extra-Bengal domination of one form or other.

In the nineteenth century, then, the Bengalis were at bottom one of the youngest races of India. The Ramkrishna-Vivekananda movement (1835-1902) represents a very significant landmark in Indian culture, inasmuch as it started the Bengali people virtually for the first time on to what may be regarded as a career of *Charaiveti* (march on) and world-conquests. A Bengali period of culture-history was thus seen to be in the making. It is in the *Swadeshi* movement of 1905 that the new social forces engendered by the Bengali people got recognized as a power among the powers in the world of culture. An interesting chronological coincidence,—but which points to the same sociological agencies as the birth of

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[1] A. J. Todd, *Theories of Social Progress* (New York 1924); W. E. Hocking, *Man and the State* (New Haven 1926), pp. 429-431; P. Sorokin, *Social Mobility* (New York, 1927); J. B. Bury, *The Idea of Progress* (London 1932); H. E. Barnes, *The History of Western Civilization*, Vol. II, (New York, 1935), pp. 1054-1055; A. Niceforo, "I Fatti Costanti della Vita Sociale" (*Rivista di Psicologia*, Bologna, April-June 1935); F. Tonnies, *Geist der Neuzeit* (Leipzig 1935), pp. 9-11, 77-80, 133-134.

Young Bengal—is the simultaneous recognition of Japan as a world-power in the political and military fields. For the qualitative and racial investigations into population questions the students of demography and eugenics will then discover in the emergence of the "unhistoric," "traditionless" and "unknown" Japanese and Bengali peoples, as associated with the "ideas of 1905," profound "world-disturbers" such as are calculated to unsettle the settled dogmas and pioneer more fruitful doctrines in the problems of human progress and race-betterment. Present-day Bengal, like modern Japan, furnishes us with the sociological data bearing on new epochs or the beginning of fresh epochs in world-culture.

The beginnings of new epochs such as can be seen in the Japan and Bengal of "our own times" are but paralleled by such phenomena in the socio-cultural conditions of the German people during the period (1744-1835); say, from Herder to Humboldt. It was, then, that for the first time German culture, still relatively "young" and "unknown" as it was, commenced its career of "world-conquests." The sociology of such beginnings deserves intensive research from demographists as well as eugenists with a view to throwing more light on the problem of progress.[1]

New epochs have very often been started by "races" or "classes" which from the platform of the dominant races or classes,—*i.e.*, the *élites* of the age,—were declared in so many words to be "inferior," worthless, semi-civilized, "dysgenic" "unfit" or incompetent. It is in such beginnings of new epochs in world-culture among the alleged "inferior" races or classes of the day that we find objectively and historically disproved the chauvinistic contention of Lapouge in his paper on *La Race chez les population melangées* presented at the second International Congress of Eugenics (New York 1921). In his judgment *les blancs* (the whites) and *les riches* (the rich) were pronounced to be identical with *les elements intellectuellement superieurs* (the intellectually superior elements) and their work with *la civilisation elle-mem* (civilization itself).

It is time for the sciences of population and sociology to get emancipated from the unthinking proneness to establishing such equations between cacogenic (or dysgenic) factors and the "untried" (or "unhistorical") races, on the one hand, and the poorer and "lower" classes, on the other. The scare propagated by Lapouge, Léonard, Darwin and other eugenists to the effect that the age of the rise of the "races" that are known to be "inferior" and of the poorer "classes" is tantamount to the epoch of *la barbarie des contemporains du mammouth* (the barbarism of the contemporaries of the mammoth) or that "the nation as a whole is slowly and steadily deteriorating as regards its average inborn qualities" ought to have no place in positive or speculative science. For neither the poor nor the young (or the unknown) can be postulated to be dysgenic, *en masse*. Eugenic "fitnesses" or good stocks and strains are "widely distributed" among the diverse races and classes. The possibilities of progess may then be taken to be assured for mankind.[1]

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[1] E. Spranger, "Das Wesen der deutschen Universitat" in *Das akademische Deutschland* (Berlin 1930), Vol. III; "Wilhelm von Humboldt" in *Research and Progress* (Berlin), July, 1935. See also P. Popenoe, "Eugenics and Islam;" A. B. Wolfe, "Eugenics and Social Attitudes;" L. I. Dublin, "The higher Education of Women and Race Betterment" in *Eugenics in Race and State*, Vol. II (Baltimore 1923), being the Scientific Papers of the Second International Congress of Eugenics (New York 1921).

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[1] For two conflicting views see A. Loria, *The Psychophysical E'lite and the Economic E'lite*, a paper for the First International Eugenics Congress, London, 1912 and L. Darwin, *The Need for Eugenic Reform* (London 1926), pp. 318, 327 (Is the Race deteriorating). See also Sarkar, *Science of History and the Hope of Mankind* (London 1912).

ANTHROPOMORPHISM AND MYSTICISM IN RELIGION

NIBARANCHANDRA DASGUPTA, M.A., B.L.

IN the book of Genesis, in verse 27, Chapter I, we find "So God created man in his own image, in the image of God created he him male and female created he them." This description of the emergence of Man (*Homo sapiens*) in the scheme of Beings, may or may not be scientifically or philosophically acceptable as correct, but there it stands, as an article or item of Faith, for millions and millions of civilised men, professing the Christian religion, as having its place in their Holy scriptures. It has, on the other hand, been said by many a thoughtful man, half humorously and half seriously, that "Man created God in his own image, in the image of man created he Him, male and female created he them." This may be treated as a 'parody' of the text of the scriptural verse, quoted above, but does it not contain an essential truth, underlying all religions of the world, considered philosophically, historically and scientifically, and is it not a fundamental factor in the conception of God, and man's relation to him? Thus anthropomorphism may not be put out of court altogether, by any school of thought, which regards religion as an integral and inalienable element of the Reality of Man's '*Persona*,' and his outlook upon the world. It is both historically and philosophically correct to say that Man's 'Persona' has developed from stage to stage, with the growth of civilisation. '*Animism*,' '*Totemism*,' '*Fetishism*,' '*Polytheism*,' '*Monotheism*,' '*Pantheism*,' and the different 'isms' in Man's religious development, have all grown, *pari passu* with his intellectual, emotional, volitional and in short, his cultural changes and development. We never ascribe any kind of religious consciousness to organisms, such as mineral, vegetable or animal, besides human. Then it follows quite reasonably, that Religion—if, at all, an inalienable and inevitable part or characteristic of our conception of Man's unique character or his Humanity—grows, develops, changes, and assumes different forms, norms and aspects with humanity itself. Man feels, thinks, wills, in a manner peculiarly his own, and differently from other beings or organisms. What is Man's concept of God? It is not and cannot be the same thing to all of us; it is differant to different individuals, and it has to be different in different stages of human culture.

Without entering into the highly controversial philosophical discussion, amongst the thinkers and philosophers of modern times, as to the necessity and urgency, inevitableness and utility, or the contrary, of some kind of religion and some conception of a Godhead, personal or abstract, transcendent or immanent, for *Man*, we may take it as historically and scientifically certain and correct to say, that hitherto Man,—primitive, half-civilised, and, highly civilised,—has never been without some kind or other of religious outlook or, in other words, he has never been satisfied with " bread alone," *i.e.*, with the mere supply of his physical needs. He has ever an ultra-physical *Ideal* or *Goal* to pursue in life. It has been said that " a man who ousts the idea of God from his scheme of things, finds that he cannot get on without some sort of substitute—it may be the absolute or some other abstraction." This ideal or goal varies, progresses, develops, nay deteriorates with his physical, mental and spiritual capabilities and powers ; but he has never been or will ever be without it, at all. All histories, sciences, and philosophies bear testimony to this great truth. From this point of view, even the professed atheists, deists, rationalists and sceptics have some one kind or other of Religions or Ideals or Goals to pursue. Now, in forming ideals and seeking goals, do we not generally intensify, magnify, glorify, etherealise, spiritualise, symbolise, and sublimate, all that we know and all that is within the ken of our consciousness ? There is no doubt that stand where we do, we are inheritors and heirs of past ages, and traditions, which again embody the accumulated wisdom and experience of those ages. Sometimes religious consciousness, nay, our outlooks upon the Universe that we face, come to us ready-made and fashioned for our unquestioned acceptance by those that have gone before us, in the shape of ancient traditions, beliefs and customs, transmitted orally or embodied in the scriptures of the various peoples of the world, such as the Bible, the *Talmud*, the *Avesta*, the *Koran*, the *Vedas*, etc. Even there, the traditionally handed-down or the recorded conceptions of the Godhead, had been more or less anthropomorphic. Take for instance the Christian concept of the Godhead as our "Heavenly Father ;" is it not anthropomorphic and does it not remind us of the ancient Patriarchal system of society, which we may have outgrown in the course of our social evolution ? Take, again, the custom of the earlier Roman Catholic Church, worshipping the *Madonna*, deifying the mother of Jesus (historical or otherwise), is not the custom based on anthropomorphism ? Even if this Madonna-worship does not imply some sort of vestige of the earlier Matriarchal system, it corresponds to the mother-cult (*Sakti*-worship) of the *Tantric* Hindoos. Father's rule and authority in the family organisation, intensified, amplified and idealised, are attributed to the Godhead,—the Heavenly Father. Mother's love, care, solicitude and self-abnegation for the children, when sufficiently realised and appreciated by the grown-ups, and the adolescents, are amplified a hundredfold and attributed to the Divine-Mother. One section of Hinduism, namely the *Vaisnavites*, represents this anthropomorphism in its manifold forms. *Batsalya* (love of parents, particularly of the mother for the child) is cultivated by regarding the Supreme Being as a child in the bosom of its mother and offering Him a mother's love and affection (the Roman Catholic Madonna-cult), *Dasya*, the attachment of a Servant to his Lord or Master, *Sakhya* or friendship towards the Lord, *Madhurya* or the love of a damsel for her beloved,—that of *Radha* or the Gopinis, *i.e.*, the maids of the professional *Goalas* (milk-men) or those that tend the cow-herds, and live upon the dairy products for *Krishna*. Upon this aspect of God-realisation or worship, a whole host of literatures, arts, traditions, etc., have been built, for the delectation of the learned Pandits, as well as for Everyman. Indian poetry, painting, drama, music, learned philosophy on the one hand, folk-songs, folk-dances, mystery-plays, etc., on the other, all bear testimony to the most potent part that this Love-cult has played in the religious life of India. It has its esoteric meaning, and mysticism alone can account for the ecstasies, which this wonderful cult evokes. The Great *Chaitanya* of Bengal, an *Avatar* or an incarnation of the Godhead, according to a section of *Vaisnavas* practising extreme renunciation, asceticism, and devotion, himself, had his ecstatic fits when this Love-cult was being expounded by *Ramananda* or the *Bhagabatam* by *Sarbavauma*, as we find in that remarkable Gospel of the *Gaudiya Vaisnavas*, by *Kabiraj Goswami*, namely the "*Chaitanya Charitamrita* "—a classic of rare merit in the Vaisnava Literature. Nothing is resented by the *Vaisnava*-mystics more than the redicule which the other sects and superficial observers cast upon this *Madhura*-

(literally sweet) or Love-cult by describing it as immoral, sensuous, licentious, etc., and its literature as pornographic, and so on and so forth. But, as a matter of fact, this Love-cult and its exercise happen to be the highest religious culture of the *Vaisnava Mystics*, who declare that the *Rash-Lila* of Lord Krishna, as expounded in that ancient and learned *Bhagavatam*, is the last word of religion, and that only fools fail to have any idea of its depth, esoteric meaning and import. This view will be appreciated by all that have any knowledge and comprehension of the lives of the nuns and sisters of Western monasteries, who dedicated and still do dedicate their lives, beauty, youth and all to Christ, and feel themselves as wedded to Him. Is not this (psychologicallys peaking) really the sublimation of the higher emotions which are being gradually developed in the human 'psyche' and expressed partially by religion, arts and literature of the civilised world ? It is nothing but anthropomorphism and mysticism, in religion.

Philosophy of religion as expounded by Hoffding (the great Danish philosopher and writer) does not go beyond laying down that "the conservation of *value* is the *characteristic axiom of religion.*" What again is value ? In the words of Hoffding—' value denotes the property possessed by a thing either of conferring immediate satisfaction or serving as a means to procuring it. Value, therefore, may be mediate or immediate. Where immediate value is given, we seek to preserve it ; where not given, to produce it we make it, so to say, our End.' This view of the basic philosophy of religion is most wonderfully akin to the Indian view which we find poetically embodied in that great gospel of the Hindus, namely the 'Srimadvagabat Gita.' What is religion? What is our concept of the Godhead ? The *Gita* answers these questions in the following terms:—

"यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥"

In this verse the word '*Labha*' (*i.e.* gain), is significant. It refers to 'values' (mediate or immediate) contemplated by Hoffding. It further connotes the object of religion to be nothing but the highest, the greatest and the most coveted good, *i.e.*, the *summum bonum*, in life.

In a recent book on the philosophy of religion, namely, "God in Idea and Experience," by Dr. Rees Griffiths of Edinburgh (H. J. Clark, 1931) the question is categorically put "Why is man religious at all ? " and various answers have been suggested ; such as, Is it because he has been granted a 'Revelation' through the Scripture ? Is it in the virtue of mind as a self-conscious reality ? Did man think himself into religion through the awakening elements within his experience ? Is it just a case of creative imagination, working through fear and *producing God in man's own image ?* Finally, are man's experiences of God, not objectifications of his creative imagination, but projections arising from thwarted impulses and cravings by way of the unconscious ? Though the author leans on the second answer, and elaborates his theory about the *a priori* elements in the Religious Consciousness, yet the anthropomorphism suggested by the fourth answer has not been put entirely out of court. He calls his own principle "gnostic" and lays down that ' In knowing I am known.' Is it not very close to the *'Aupanishadic'* aphorism—

यस्मिन् ज्ञाते सर्व्वमेव ज्ञातं भवति

Now, besides what has been said about 'Mysticism' in religion, which related more to a dualistic view of it, *i.e.*, the view that the Godhead is a separate though a Supreme *Personality*, it is possible for human personality to enter into personal and immediate relationship with it, and go into ecstasies for the superior joy it affords in the process. In all higher religions of the world there have been mystics innumerable who proclaim with all possible sincerity, by their conduct in life and by their words (expressed in writing or communicated traditionally), that the establishment of this relationship is the highest good. Beyond the Immanent God, there is the Transcendent aspect of Him, which we can realise by undergoing some mystic processes which in Indian philosophy are viewed in the three well-known forms of *Bhakti* (Devotion), *Yoga* (Union) and *Jnana* (knowledge) and these three forms are the three ways *(margas)* to God.

There is room for 'mysticism' in ' Monism' or Monistic or *Advaita* view of the Godhead. Here even the Rationalists and the Agnostics can find their views of life and its conduct very well realised in mysticism. By way of an instance, the following quotations can be made from the "Experiments in Autobiography" of that eminent writer, literary artist, and thinker, *viz.*, H. G. Wells. He says at the conclusion of the second volume. "I began this autobiography primarily to reassure myself during a phase of fatigue, restlessness, and vexation, and it has achieved its purpose of reassurance. I wrote myself out of that mood of discontent and forgot myself and a mosquito-swarm of bothers, in writing about my sustaining ideas. My ruffled *persona* has been restored and the statement of the idea of the modern world-state has reduced my personal and passing irritation and distractions to their proper insignificance. So long as one lives as an individual, vanities, lassitudes, lapses and inconsistencies will hover about and creep back into the picture, but I find nevertheless that this faith and service of constructive world revolution does hold together my mind and will, in a prevailing unity, that it makes life continually worth living, transcends and minimises all momemtary and incidental frustrations and takes the sting out of the thought of death. The *stream of life out of which we rise and to which we return*, has been restored to dominance in my consciousness, and though the part I play is, I believe, essential, it is significant only through the whole. The open conspirator can parallel or, if you prefer to put it so, he can modernize *the self-identification of the religious mystic*: he can say, "personally when I examine myself I am nothing;" and at the same time he can assert, "The Divinity and I are one, or blending divinity with democratic kingship, " The World State, *cest moi*.'" Is it not comparable with or to be put side by side with—

"यतो भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयान्त्यभिसंविशन्ति तत् विजिज्ञासस्व, तद्ब्रह्म ॥

of the *Upanishad* and "अहं ब्रह्मास्मि" "त्वमसि" "That Thou art, etc., of the Hindu Scriptures? There is mysticism even in the highly rationalistic and philosophical aphorisms of *Vedanta* and in their implacably monistic interpretations by the celebrated *Sankara*? The Hindu view of Reincarnation, Re-bitrh, and *Karma* are only poetically and mystically expressed by Wordsworth in the lines:—

> "Our birth is but a sleep and a forgetting;
> The Soul that rises with us, cur Life's star,

Hath had elsewhere its setting,
And cometh afar :—
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home :
Heaven lies about us in our infancy."

"Ode to Intimations of Immortality,"—Wordsworth.

Isn't this mysticism ? But what *Ernst Haeckel* says—"The Divine Creator, as represented by Agassiz, is but an idealised man, a highly idealised man, a highly imaginative architect, who is always preparing new building plans and elaborating new Species." It is surely not religion !

TOWARDS AN INDIAN LINGUA FRANCA[1]

M. HAMIDULLAH, B.A.

HARDLY had Indian nationalism cut across the troubled waters of India's communal moorings than some of the intelligentsia had conceived of a lingua franca for the Indian subcontinent—an idea, as difficult to materialise as it is irresistible to include it in one's dream of a free and united India. And it was not the unexpected that had happened. India will need same language of her own to bring together her distant sons in a common linguistic bond, and also, to have her due prestige in the world family of nations, where she may have to play an increasingly important part.

Now, at the outset, would it at all be advisable to hurry in solving a problem of such a great national importance, or to give place to pretty communal considerations and to race in saddling one another with a language which suits one's own fancy ; thereby, stifling the whole issue and doing irreparable loss to the national cause ? But recent linguistic developments, unfortunately, only go to confirm one's fears. I think, it would have been far better in the long run if the problem of India's lingua franca had not been made a public one at this critical juncture in India's history. But in that haste, so characteristic of a rising nationalism some of our public men in their enthusiasm prematurely delivered it to the general public, who, not quite capable of realizing its manifold difficulties and vast complications, at once brought it down to their own, comparatively low level of understanding.

Very soon, the linguistic problem was given a religious colouring (as, unfortunately, every important issue gets in this country). Camps were pitched, labelled, and one who ran could read communalism writ large on the newly woven linguistic canvas too. Nothing to say of canvassing that went on between camp and camp. Yet, inspite of much that is shoddy, unintelligent and unsatisfying there seems to have been born, of late, a genuine feeling among some Indian intellectuals and public men, who, while reading the present situation strongly desire that a way should be found out, the best and the least imperfect way, it being idle to expect anything like perfection, as long as imperfection continues to be an essential attribute of things.

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[1] The article was read at a meeting of the Calcutta University Philological Society held on 5th December, 1935, with Prof. Suniti Kumar Chatterji in the chair.

In the present article, however, it is my aim to attempt a somewhat comprehensive survey of the present linguistic situation in order to find (may be I may fail to find) a possible lingua franca for India, which by satisfying its competent critics, will fulfil, all or the largest number of qualifications required of such a language. After accomplishing the aforesaid task I shall proceed to submit a new scheme for the reader's thoughtful consideration.

But it may rightly be asked why should one take it for granted that a lingua franca is needed for India, and that we must have it, even at a considerable cost? As it is, one is habituated to accept a great many things in life without ever stopping to examine the reasons for so doing. It would, then, be highly desirable in our own interest that before venturing on such a difficult task we may very well examine our credentials for so doing. To begin, then, right from the very beginning, let us consider the

CASE AGAINST HAVING AN INDIAN LINGUA FRANCA.

We, Indians have no lack of sacred and binding attachment for our ancestral homes. An average Indian, it may be said, will much prefer to remain in his native town or city unless when hard pressed by unemployment, even then there is every possibility of his accepting a comparatively less lucrative job at home than a more paying one in a distant town. One may fairly venture to say that an average Indian is quite unadventurous and not a good traveller, except, of course, when impelled by religious motive for a pilgrimage, in which case, no place is too far off for him and no journey too arduous to undertake.

It may safely be laid down at the beginning that the Indian villager, illiterate as he is at present, will hardly need a lingua franca for a long time to come (and here it may be well to remember that about 76 per cent. of Indian population lives in villages). Who, then needs a lingua franca? Is it the educated middle class clerk in the town and city ? Yes, to some extent, one may say. But, ordinarily even as a matriculate, it is likely he has already been burdened with as many as three languages—English, one classical language and his own mother tongue. Is it not encroaching upon his short and hard-earned leisure to impose upon him the learning—reading, writing and speaking—of a fourth language? And, as a matter of observed fact, he will as often as not need it. It is easy to exaggerate the importance of a lingua franca if we overlook the actual linguistic situation. For instance, a man from Allahabad (and to a very great extent it is equally true for more distanced Patna and Benares, too) may be transferred to Delhi some five hundred miles from his native place, yet, he will have little or no linguistic difficulty in his new surroundings, since Delhi and Allahabad speak the same idiom, Hindustani. One feels quite sure that the same holds good for a person living in anyone of India's big commercial or industrial cities (with the exception, perhaps, of the extreme South of India) if he shifts to some other such city in another province where a different vernacular is spoken.

This very significant observation, just mentioned, is directly due to the fact, that within the last few decades economic changes and industrial development with the help of quick and easy modern transport, have brought about vast shifts in interprovincial population, both, wage-earning and clerical. Among the people affected by this socio-economic change there sprang up, long ago, what is called Bazar Hindustani, now a very living mass language of about a hundred years' standing, which has been serving as the medium of conversation between the people hailing from various parts of India speaking their respective, mutually unintelligible vernaculars. Bazar Hindustani had sprung up among these people as a makeshift language, only as a matter of course.

Thus one may well expect a Bazar Hindustani growing up in Calcutta, another in Bombay and so forth. And at this discovery no one need be surprised. In cosmopolitan Calcutta it would be difficult to think of a citizen of whatever social status, without some smattering of Bazar Hindustani. While shopping in Bombay I was addressed at the shops in the same form of speech and was struck by its universal intelligibility. At Delhi I have heard a Bengali employee of a Calcutta chemical firm (Messrs. B. K. Paul & Co.) speaking in Bazar Hindustani. When asked, he could tell me that though he had been in that city only for a fortnight, yet he did not suffer from any linguistic difficulty in business—his Bazar Hindustani which he carried from Calcutta was easily understood at Delhi.

From what has been said above one can easily conclude that an Indian Lingua Franca, though only spoken, is already a reality. In

India's big commercial and industrial centres there takes place, both effective and wide social contact among the working classes, the coolies, the industrial labourers, the household and office servants, amongst themselves on the one hand, and on the other, with those who employ them, in mills, factories, collieries, mines, tea plantations, etc.; and for several decades the most used language in this contact has been Bazar Hindustani. Would it not be futile to feel, still, the need of a lingua franca for the humble and unsophisticated masses whom this simple speech has almost ideally served so long ?

This may directly lead one to some cultural aspects of the linguistic problem. With the solitary exception of Rabindranath Tagore's unique experiment to bring young India from every province and community in a common cultural fellowship for which (mainly) Visva-Bharati stands, it seems there has hardly been any serious attempt made within recent times to bring about a wider unity of the people on the basis of a greater Indian culture (one may even strongly doubt if most of the educated youngmen are fully alive to the immediate or remote need of such a unity, since, it is frankly impossible to expect a unity of the Indian people based on organised religion when there are so many, representing the whole gamut of religious thought and practices). Further, it seems there takes place very little effective cultural contact between the middle and upper classes of one province with those of another. An Indian student at the university will sooner think of going to England or for that matter even to China or Japan than go to a university in the neighbouring province with a possibility of knowing the people there, their language, their ways of life and a host of interesting things. And the little interprovincial social contact that exists between the educated and cultured classes is carried through English; which, being always at their hand, has come to fill in the place of a lingua franca for the educated, and indeed can be so regarded for all practical purposes.

It has now become clear that like the city masses, the educated and upper classes too are in possession of a lingua franca, which differs from that of the former in being a foreign language and an infinitely richer and cultivated one at that.

One may now take up for consideration some of the reactionary forces which, directly or indirectly, may to a great extent determine the formation of an Indian lingua franca.

It seems, within recent times, India has entered upon a new phase of credal wars. Reactionary forces on every side are bent upon splitting up the country, *verically,* by a sharp all-dividing religious axe in an almost impertinent disregard of racial, linguistic, cultural and all too living social bonds, which do, and will continue to exist between a healthy people regardless of what religious institution they follow.

To take only a simple example, to anyone capable of some " reality thinking " there could hardly be anything more impractical than grouping, except for political purposes in theory, a man, say, from the Frontier, whether Hindu or Mussalman, with his coreligionist in Bengal, Bombay or Bihar. A little more " reality thinking " would have exposed the trick which language plays, when it uses static words to denote such highly changeable contents as men in their externally imposed characteristics, which differ not only at the same place at different times, but also, at different places at the same time. Yet it is in theory that the whole paradox lies. One may wonder how much of the theoretical mass sentiment for Hindi among the non-Hindi-speaking Hindus may not be based upon a mere sentiment not yet put to the acid test of (among other things) learning a tedious grammatical gender and a rigidly complex verbal system the slightest laxity of which in speech may strike a Hindi speaker an intolerable linguistic blasphemy. The same sort of championing of Urdu by a section of the Bengali Mussalmans, it seems, is based upon a similar brand of a false patriotism, and of the two the former may be the direct reflection of the Shuddhi and Sangathan movement and the latter that of the Pakstan Utopia cherished by a certain section of the Indian Mussulmans.

Obviously, there is an unnegligible class of people among the two major communities, who, by their uncompromising, separatist attitude will make the formation of a true lingua franca extremely difficult. This would be further complicated by the rising provincial walls which, however justifiable economically or politically, may unfortunately (have they not already been ?) extended to other spheres of national life ; thus, will not only counteract the just mentioned communal forces, but also jeopardise the very cause of having a national Indian language.

This was only a rough representation of the actual scene. A closer view will disclose the steadily fluctuating tangle of innumerable fusions and confusions determined by a host of social, economic, political, racial and religious forces acting and reacting on one another. It would be simply premature to foretell the design (if a design it be!) on the web till it is spun. For the present it may content us to sum up the preceding review, as follows:—

(1) Rural India does not and may not need a lingua franca for a long time to come.

(2) Masses in big cities are acquainted with Bazar Hindustani which serves them as a lingua franca in their daily life.

(3) The educated and cultured classes use English as the lingua franca.

(4) There seems to be neither any urgent need at present nor any strong desire on the part of the people to have a lingua franca.

That India may badly need a national language in the near future is another matter, which it would be worth while to consider in our

CASE FOR AN INDIAN LINGUA FRANCA.

It is a matter for serious reflection that in spite of several decades of Indian nationalism, nationalist India has not yet made any serious attempt at evolving a national language. And when the subject was brought before the Congress it helplessly shirked from handling the problem for the time being, which may lead one. to doubt if the nationalist leaders have fully appreciated the rôle of a national language in uniting the people. It has by this time become a conviction with the writer that a universal adaptation of a national language in India will foster for the first time not only the greatest measure of a wholesome unity, which is attainable inspite of religious and racial diversity but also would inaugurate an epoch of a truer and more nation-wide nationalism. One may very well imagine what a supreme delight it would then be to be pervaded by a feeling of absolute non-communalism and non-provincialism ; to feel one's unity with everyone from the Himalayas to Cape Comorin and beyond, aroused by a common religious attitude towards the mother earth that nourished us and to express it in a common language—the unity, the great synthetic unity in the world that India can be !

This is no mere fanciful dream of an unpractical idealist. As a result of the new political and economic dispensation based upon separatism, recently the members of the various communities in India have for the first time begun to be almost obsessed with their real and unreal differences to the extent of forgetting (or even neglecting) their common humanity and its underlying unity.

It is perhaps time now to dwell upon the many similarities which express this unity. Anyone with some insight to go deeper than mere outward superficialities would easily discover that actually there exists more of a healthy unity, more oneness among the great masses in the country than most of the communalists would like to believe. As a matter of fact " men's compositions and characters are more similar than their views, and if they had not needlessly different modes of expression upon many broad issues they would be practically at one upon a hundred matters where they now differ." Mark, the " needlessly-different modes of expression," which are extremely limited even in a most cultivated language when compared to the infinitely unlimited " modes of expression " that are possible in a Babel of languages. And according to the Linguistic Survey of India as many as 723 languages and dialects are spoken in India, which, incidentally are written in more than a dozen of scripts. It is no wonder if even minor differences begin to loom large when expressed in a Babel of languages—a state unimaginable if there were a single medium of expression, unless of course every speaker was to be a Solomon or a Panini incarnate. Can there now be anything more passionately desirable than a common language for India ?

To turn now to another aspect of the linguistic problem. It is clear as day that as a whole India has been a great deal centralised by more than a century of British rule and the modern scientific transport. And there is every reason to hope that with the growth of a wider nationhood the process is going to be accelerated. The economic and social changes with the help of quick and easy travel have already broken down the age-old barriers against movement, bringing about vast shifts in all sorts of population. With the present rate of increase in India's population leading to a further intensification of the socio-economic struggle, one may reasonably hope to witness a still greater redistribution of provincial populations. A new era of social change will be ushered in,—rather, has it not already been ? This may roughly illustrate the new background of Indian society which is slowly taking shape. Among the other new problems that young India has got to face in the near future the linguistic problem shall surely be one. Nay, have we not already begun to face it, and would it now be wiser to solve before it is too late ? Does it not seem superfluous that when two educated Indians from the neighbouring provinces meet they should take recourse to a foreign language imported from an island six thousand miles away, while, similarly situated illiterate people should use a lingua franca of *their own.*

Let us now sum up the case for an Indian lingua franca as follows:—

India needs a lingua franca

(1) as a matter of national self-respect and to keep her due prestige in the world family of nations,
(2) to foster communal harmony and a measure of wholesome unity among her people,
(3) that she may become a more centralised national unit in a truer and stricter sense of the term.

Before coming to a practical consideration of an Indian lingua franca it would be necessary to state as clearly as possible the minimum number of qualifications required of such a language and the many implications involved in its adoption as a national language for the country.

From the beginning of the lingua franca movement, it has already been seen, there was hardly any serious attempt made to grasp the problem in a cool scientific spirit, appreciating those manifold difficulties to be embraced in arriving at a finally practical solution. Everywhere the linguistic enthusiasts seemed to be over-conscious of a somewhat divine supremacy of their particular mother-tongue as the fittest candidate for the "lingua franca-ship." The rest was a vague, half-hearted, more or less idealistic feeling that among other Swadeshi items one needed a Swedeshi language too—a sort of linguistic Swaraj. The result is that though the idea of a national language has become familiar in the country, yet, there still exists a deplorable ignorance of its very fundamentals.

An Indian lingua franca, as I understand it, essentially implies that it will be India's national language, much as English is that of England and French of France. Throughout the length and breadth of the Indian sub-continent every literate person shall be expected to be able to read, write and speak it. It would thus serve as a common medium of communication between any two Indians who do not speak the same vernacular. In order to gain a universal currency among all classes of people the lingua franca must, primarily, have so simple a grammar that any person of average intelligence may acquire a working knowledge of it after a few hours' study. This would be made possible with the help of a vocabulary already familiar to the speakers of almost all the Indian vernaculars. The Indian lingua franca will also have its official script—a script, which will succeed in the long run not so much by mere sentiment, as its scientific accuracy, combined with simplicity and ease. Summing up, an Indian lingua franca should be required to possess the following qualifications:—

(1) It must primarily be an Indian language.
(2) The language should be familiar to as large a number of speakers of the Indian vernaculars as possible.
(3) In its grammar it should be preferably simplicity itself.
(4) It should be written in a truly alphabetic script, which uses a special sign to denote each sound, separately.

This leaves us to turn to the Babel of Indian languages and to examine them, selecting out the one which satisfies all or most of the conditions mentioned above. It may strike one at the outset that none of the Indian vernaculars, as they are, is ready to fulfil the four conditions. The first is satisfied by all of them, obviously enough. As for the second, Bazar Hindustani alone comes to the mark, everyone's handmaid that it is without any stamp of noble birth ; while, the older and richer vernaculars rule supreme in their respective kingdoms almost strangers to each other—Bengali is Greek in the Punjab, Marathi Latin to the Doab. The third condition is again satisfied by the Bazar Hindustani alone, which compared to the other vernaculars possess a grammar which is almost simplicity itself. In the fourth test they all fail with the difference, that, while the various vernaculars are written in their particular, more or less cumbrous scripts ridden with syllabism, which, perhaps they would never be ready to discard, Bazar Hindustani mostly current in its spoken form has got no script of its own, with the advantage that it will have no obstacle in adopting the most highly evolved script at hand—the Graeco-Italic or as commonly known, the Roman Script.[1]

It has become necessary here to devote a few words to those supporters of English who would claim for her the title of India's "lingua franca-ship." They may assert that English at once satisfies the second and the fourth conditions, and in its new form, Basic English, it passes the third test also, since Basic English is certainly as simple as Bazar Hindustani. As for the first clause regarding the nativity, Basic English cannot be called an indigenous product of the English soil in the same sense as English is ; besides, it is of such a universally adaptable nature that when adopted by any people it would easily become their very own.

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[1] The problem of vernacular scripts has been thoroughly discussed in a learned article by Prof. Suniti Kumar Chatterji, in which, he has made out a very strong case for his modified Roman script. See his "A Roman Alphabet for India" in the Journal of the Department of Letters, Calcutta University, Vol. XXVII.

This brings Basic English very near taking off the palm from Bazar Hindustani, but the latter, though without a stamp of respectability and without privileges, can at least claim India to be its home which the former cannot at present, and Bazar Hindustani would rather fight for its rights and get itself recognised than give a chance to the new intruder, which leads us to consider the scheme promised in the beginning of this article—namely, the

CASE FOR "BASIC HINDUSTANI."

What is Basic Hindustani, it may well be asked at the outset ? Basic Hindustani is practically same as Bazar Hindustani, in all its essentials, with the difference that it is more systematic and richer than Bazar Hindustani is—a much desirable change which will not only render it fit for all cultured usage, but also give it a place and title of respectable seriousness, which it deserves. I have dared to coin and substitute the term Basic Hindustani solely on the analogy of Basic English. Basic Hindustani as its simplified and easier form stands in almost the same relationship with Hindustani as Basic English with English. Besides, Basic English has recently become a bi-word in this country and has already been tried with remarkable success in some of the schools, in the United Provinces. Which may readily give a rough idea of Basic Hindustani to anyone at its mention.

In the last health report published by the Indian Government it was moderately estimated that the population of India has already increased to about 370 millions, and at the next census it would easily reach to 400 millions, being the "largest congregation of people under a single government" that history has ever witnessed surpassing even that of China. Out of the total population I can claim with a good deal of confidence that there are about 250 millions of people who can express themselves, in what I have termed Basic Hindustani. Considering the number and diversity of its speakers Basic Hindustani can at once be regarded, after English, as the most cosmopolitanly spoken speech in the British Empire, if not in the world. This sets one thinking on the present, comparatively unfelt importance and the future potentialities of Basic Hindustani as the national language of the Federation of the United States of India. Further who can check Basic Hindustani from extending its domain to farther India and the rest of the East ? Following the career of English may it not one day become the lingua franca of the East—a possibility which would largely depend upon the part India is going to play in the future history of Asia ? As regards the farther India, wherever there is a sufficiently large population of Indian settlers there already exists a form of Bazar Hindustani, as a common medium of conversation among themselves and those with whom they come in contact.

We are now in a position to appreciate fully the vast linguistic and social phenomenon for which Basic Hindustani stands, and also its immense possibilities as the national language of India and a probable lingua franca of the East. Let us now have a closer view of Basic Hindustani and briefly describe its main features, it being hardly possible that in an article of such a general nature as this, one should enter upon a detailed and purely academic discussion which I leave out for another occasion.

To begin with the grammar, Basic Hindustani has got no grammatical gender which is a great simplification. Standard Hindustani is proverbial for being gender-ridden, indeed, those whose mother tongue has no grammatical gender find the greatest difficulty in mastering the gender in Hindustani, since it has complicated the grammar by affecting the adjective and the whole verbal system. The verb in Basic Hindustani has been simplified by doing away with separate personal and number forms, which have been replaced by a single one. The transitive and intransitive verbs are conjugated alike. The use of passive has been restricted. There are in all nine tenses and six cases. Very often the singular is used for the plural also, and plural inflections of standard Hindustani have entirely been discarded. The word-order is the same as in Hindustani and the other Indo-Aryan vernaculars. These are some of the landmarks in the grammar of Basic Hindustani. To any one acquainted with either Urdu, or Hindi form of Standard Hindustani these changes may strike as revolutionising in their simplicity. The vocabulary of Basic Hindustani consists mainly of such Sanskrit, Persian and

Prakritic words of daily use that are found in all or most of the Indian vernaculars this being a key to its universal intelligibility. Basic Hindustani obviously has no partiality for Sanskrit or Persian words since it is a mass language and as such unaccustomed to the luxuries of a higher culture.

The writer has found out that by freeing Basic Hindustani from its dialectical peculiarities, and colourings introduced by class speakers, a crystallised form of language much simpler than Basic English would easily be arrived at, which, in a systematic form, can be learnt by any Indian of average intelligence in a week's time, by devoting only one hour a day. A select vocabulary of some 500 common words which is all that may be required for ordinary conversation would consist of about 300 nouns, a 100 adjectives and adverbs, some 50 verbs and 50 participles and pronouns. It would not take more than two days for an Indian to get familiarised with the vocabulary, three days for mastering the few easy rules of grammar, while two days may just suffice for learning the simple Roman alphabet. As for the cultured form of Basic Hindustani, for writing and all learned discussions, it is perhaps not so difficult to evolve as is generally supposed by those who would shirk rather than make a bold attempt. It is clear that the national language shall have to be fed with culture words taken from Sanskrit, Persian and English, and in these borrowings, as natural, Sanskrit will have the lion's share, Persian next biggest, followed by English. This would certainly leave the purists uncomfortable and complaining, but then, for the purists " all things are impure," and the purists shall always be with us, at least, as long as it takes all sorts to make this world. So the purists can easily be left to themselves. The real issue which stares us in the face is, who will undertake to carry out this very big and difficult task of constructing an Indian national language ? Its importance as a nation-building programme could hardly be exaggerated. But, who can do it ? and how ?

I propose that a beginning may be made by establishing an all-India institute for the formation of national language. The institute would be an organisation of specialists and representatives of all the Indian vernaculars, who would collaborate in constructing the Indian national language. Some critics may point out here the fallacy of presupposing with tacit self-complacence, as if the linguistic experts would certainly decide in favour of Basic Hindustani. This makes it necessary to say a few introductory words about the present article, which I had conceived several years ago. During that interval the idea had been maturing and I went on changing and adjusting it, as I learnt more and more from the discussions about it that I had with such specialists and literary men of the leading Indian vernaculars, whom I could meet. It should be mentioned that they belonged to very different schools of thought. Besides that I have been influenced and much benefited by a number of thoughtful articles on the subject which from time to time I came across in the Indian press. The final outcome of it all is the present article crystallising out as here. Although I do not claim for it anything like the last word said on the matter, yet it would have its chances whenever a scheme for the national language comes up to be considered by a body like the proposed institute. And from what I have known, thought and felt about the linguistic problem I can say with a fair amount of confidence that within my knowledge there is no other scheme which may have a greater chance than the present one. But if the specialists arrive at a more comprehensive and practical plan—a very desirable possibility—I would feel the happier for it, yet, till it comes, Basic Hindustani stands. To turn back to the point where we had left. The primary work before the institute, I think, will be to form a strong public opinion for a *lingua franca* which may be done by publishing propagandic articles in the English and vernacular press. When the desired public opinion is formed, the next step may be taken by issuing practical guides to the language in the vernaculars, containing a grammar and vocabulary of everyday use. This can be well supplemented by bringing out a series of popular stories and songs in the *lingua franca.* Public lectures would go a long way in popularising the language among the masses. With the local support of the educated and a few rich people it would become possible to have provincial branches of the institute. This would make the organisation a real national force of no small significance. Henceforth it will be found placed on a strong permanent basis. With the establishment of provincial branches the task at the centre would be lightened. Then it would be time to undertake the work of feeding the language with culture words, which would be carried out among other considerations in a thoroughly scientific way—word by word, sifted, and judged like a jewel, then put to the tests laid by the institute (say, as an arbitrary illustration, Sanskrit words preferred for abstract and catholic ideas, Persian for material things, English for modern scientific terms, and so on). As the words get passed periodical lists of latest additions would be published. The institute would lead by first using them in the articles published in its own official journal, later on, to be popularised by the press. Needless to say this work will go on for many years till a rich dictionary would be formed.

One feels very optimistic about the scheme because it has none of the common obstacles to meet on its way towards complete realisation. It is so far and away from communalism that even the staunchest communalists may find a hard and thankless task in giving it a communal colouring. It stands equally above all religious and political bias. And it beats all the provincial vernaculars proposed for an Indian *lingua franca,* since, they suffer from the insurmountable drawback of engendering a sort of superiority complex among the minority who happen to be its speakers, and a directly opposite inferiority complex among the majority who have got to adopt it. Does not then Basic Hindustani stand the greatest chance of being the national language of future India ? It all depends upon the birth of a genuinely nation-wide consciousness, a greater and more extensive consciousness of a greater India standing out majestically in her noble pre-eminence, before which we all will forget our petty political and individual entities. It is the love of a common ideal commanding the moral and mental forces of a people that can foster a healthy unity among them, which can never be achieved by any antagonism to a common enemy, though it may create an illusion of same unity by bringing them together for a hort time. And in achieving that national organic unity for which we are striving, a unity which will inaugurate a new era in India's history—in realising that sacredly cherished ideal—the necessity of a common national language, as the first practical step, can hardly be denied, for, language like a double-edged instrument, first seals the bond of unity among its speakers, and then continues to nourish it along the forward march of social evolution.

PUBLICATION OF DEBATES OF THE INDIAN LEGISLATIVE ASSEMBLY.

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[This article does not profess to enter into the details or even the merits of the *Abhyudaya* case which loomed so largely in the Assembly debates of the 10th February, 1936, but merely seeks to discuss the law and principles regarding the publication of the debates of the Indian Legislature.]

FREEDOM of speech or debate is a highly valued constitutional liberty and its importance has been recognised in all deliberative assemblies of the world. In England after a long and bitter conflict between the Crown and Parliament it was finally enacted by the Bill of Rights, 1689, "that the freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any court or place out of Parliament." Therefore, no action would lie against a member of Parliament for words spoken by him in the course of parliamentary debates. Speech is thus privileged and free in the British Parliament, but there is an absence of direct statutory authority as regards the legality of the publication of parliamentary proceedings. For a long time the House of Commons regarded privacy of debate as one of its privileges, and exercised the right to exclude strangers. But since the famous conflict between the House of Commons and Alderman John Wilkes in 1771, the House has waived the right to restrain publication of its debates, and since that date publication of debates has been tacitly allowed. "In 1835 cheap sale of Parliamentary papers was ordered, in 1836 the issue of division lists, and in the new Houses of Parliament space for reporters was assigned, all tokens of the spirit of the Reform Act in its admission of the responsibility of the Commons to the people." [1] The fact no doubt, is, that each house of parliament even now does, by its standing orders, prohibit the publication of its debates. " But practically, as Chief Justice Cockburn pointed out in his judgment in the famous case of *Wason* v. *Walter*, 1868, "each house not only permits, but also sanctions and encourages, the publication of its proceedings, and actually gives every facility to those who report them. Individual members correct their speeches for publication in Hansard or the public journals, and in every debate reports of former speeches contained therein are constantly referred to. Collectively, as well as individually, the members of both houses would deplore as a national misfortune the withholding their debates from the country at large..................Independently of the orders of the houses, there is nothing unlawful in publishing reports of parliamentary proceedings. Practically such publication is sanctioned by Parliament ; it is essential to the working of our parliamentary system, and to the welfare of the nation. Any argument founded on its alleged illegality appears to us, therefore, entirely to fail. Should either house of parliament ever be so ill-advised as to prevent its proceedings from being made known to the country—which certainly never will be the case—any publication of its debates made in contravention of its orders would be a matter between the house and the publisher. For the present purpose, we must treat such publication as in every respect lawful, and hold that, while honestly and faithfully carried on, those who publish them will be free from legal responsibility, though the character of individuals may incidentally be injuriously affected." [1] So the clear finding of Chief Justice Cockburn in this case on principles of common law was that publication of parliamentary debates while honestly and faithfully carried on was in every respect lawful and privileged.

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[1] Ridges' Constitutional Law of England revised by A. B. Keith, 1934, pp. 69-70; Spencer Walpole's History of England, Vol. IV, p. 197.

In India freedom of speech in both chambers of the Indian legislature is guaranteed by Section 67 (7) of the Government of India Act, 1919, which provides that "subject to the rules and standing orders affecting the chamber there shall be freedom of speech in both chambers of the Indian Legislature. No person shall be liable to any proceedings in any court by reason of his speech or vote in either chamber, or by reason of anything contained in any official report of the proceedings of either chamber." In recent years there has been an attempt on the part of the Government of India to put too narrow and restricted an interpretation on this section of the Government of India Act. The Government hold that the publication of only the official report of the proceedings of either chamber of the Legislature is lawful and "that there is no privilege for republishing a speech separately."[1] The situation has become worse in consequence of the ruling of the President of the Indian Legislative Assembly, Sir Abdur Rahim, given only the other day, in the matter of demand of security from the *Abhyudaya* newspaper of Allahabad for publication *in verbatim*, it is said, of a speech delivered by Pandit Krishna Kant Malaviya in the Legislative Assembly. The ruling states that "privilege does not purport to protect publication of any speech in other than official reports, such as in a newspaper, however faithful or *bonafide* such publication may be." It is, therefore, now time that every thoughtful person in the country should fully realise the gravity of the constitutional issues involved in the contention of the Government and in the ruling of the President of the Assembly. It is obvious that the claim of the executive by confining the liberty of publication of proceedings of the legislature within the four corners of Section 67(7); has sought to circumscribe the privilege of publication of debates within surprisingly narrow limits. At the same time, it is equally obvious that the ruling of the President of the Assembly would prevent in future the natural or logical growth of any privilege of the Assembly. The claims of the executive would thus "easily and daily grow;" but the privileges of the Assembly would be "at an ever-lasting stand."[2] This rigid insistence on the letter of the law in total disregard of its spirit is likely to weaken greatly the representative character of the Assembly by a prohibition of the publication of the speeches of the members in other than official reports. In the case of Wason *v.* Walter, 1868, Chief Justice Cockburn, arguing on Common Law principles, and independently of any parliamentary statute, held "that it is of paramount public and national importance that the proceedings of the houses of parliament shall be communicated to the public, who have the deepest interest in knowing what passes within their walls, seeing on what is there said and done the welfare of the community depends. Where would be our confidence in the government of the country or in the legislature by which our laws are framed, and to whose charge the greatest interests of the country are committed,—where would be our attachment to the constitution under which we live, if the proceedings of the great council of the realm were shrouded in secrecy and concealed from the knowledge of the nation? How could the communications between the representatives of the people and their constituents, which are so essential to the working of the representative system, be usefully carried on, if the constituencies were kept in ignorance of what their representatives are doing?.........Can any man bring himself to doubt that the publicity given in modern times to what passes in parliament is essential to the maintenance of the relations subsisting between the government, the legislature and the country at large? It may, no doubt, be said that, while it may be necessary as a matter of national interest that the proceedings of parliament should in general be made public, yet that debates in which the character of individuals is brought into question ought to be suppressed. But to this, in addition to the difficulties in which parties publishing parliamentary reports would be placed, if this distinction were to be enforced and every debate had to be critically scanned to see whether it contained defamatory matter, it may be further answered that there is perhaps no subject in which the public have a deeper interest than in all that relates to the conduct of public servants of the state,—no subject of parliamentary discussion which more requires to be made known than an enquiry relating to it."[1] In the light of the foregoing remarks made by Chief Justice Cockburn it is reasonable to contend that the debates of the assembly which are allowed to be published in official reports, are "fit matter for constant, frequent and widest publication"[2] in newspapers and public journals provided the debates are accurately, honestly and faithfully published without any malice and without any intention to injure any individual. In these circumstances, publications of debates must be regarded as privileged. The principle on which the doctrine of privilege rests, is, that the public interest and advantage of publication in each particular case far outweighs the private or personal injury. In Davison *v.* Duncan 1857, Lord Campbell C. J. says, "A fair account of what takes place in a court of justice is privileged. The reason is, that the balance of public benefit from publicity is great."[1] It is deemed more advantageous for the community at large that particular individuals should be injured with impunity, than that men under the privileged circumstances should not be at full liberty to speak and publish what they think to be proper although it may be injurious to the character of individuals. There is no case to which this principle can apply with so much force as to the publication of debates of a representative legislature.

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[1] L. R., 4 Q. B., pp. 73-96.

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[1] Speech of the Honourable Sir Nripendranath Sircar, Law Member of the Government of India, in the Legislative Assembly on the 10th February, 1936, Legislative Assembly Debates, Vol. I, No. 6, pp. 478 and 511.

[2] Apology of the House of Commons, 20th June, 1604.

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[1] L. R., 4 Q. B., pp. 73-96.

[2] Speech of Mr. Bhulabhai Desai in the Legislative Assembly on the 10th February, 1936, Assembly Debates, Vol. I, No. 6, p. 506.

In the course of debates on the *Abhyudaya* case in the Assembly on the 10th February last, the Honourable Sir Nripendra Sircar tried to exclude the case of the *Abhyudaya* from the operation of the doctrine of privilege. He said: "Wason's case is not against me in any way. There was conflict of private and public interests in Wason's case.[2] Here the conflicting interest is not private, but the public interest of punishment for sedition."[3] It is an amazing proposition that a privileged speech in the Assembly having a statutory foundation in Section 67 (7) of the Government of India Act, 1919, should be characterized as seditious. Mr. Sri Prakasa, a member of the Assembly, at once remarked: "sedition is not allowed in this House: if any one had uttered sedition, you, Mr. President, would have stopped it."[4] The Honourable Sir Nripendra Sircar evaded the issue thus raised by saying: "It is not my business now to argue whether the speech complained of is seditious or not seditious: we are not discussing that question now—we are not in court."[5] This reply of the Law Member is hardly satisfactory or sufficient for the purpose for which it was given. It is now a clearly and definitely established principle of constitutional law—a principle which has come to rest upon statutory foundation in all states—that speech delivered in the legislature cannot be regarded as seditious. In 1629 Sir John Eliot, Denzil Hollis, and Benjamin Valentine were convicted by the Court of King's Bench for seditious speeches in Parliament. This judgment was declared to be illegal and against the privileges of Parliament by a resolution of both Houses passed in 1667. The Lords further ordered that the proceedings in the King's Bench should be brought before them by a writ of error, and on the 15th of April, 1668, the judgment of 1629 was reversed by the House of Lords. Finally, it was enacted by the Bill of Rights, 1689, "that the freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any Court or place out of Parliament." The above case of Eliot, Hollis and Valentine was the last instance in which the privilege of freedom of speech in the legislature was questioned. It is now recognised in every part of the British Commonwealth of Nations that words spoken in Parliament are absolutely privileged and that the public interest of publishing honest, faithful, accurate and bona-fide reports of such words outweighs any other conceivable public or private interest in suppressing them.

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[1] Ellis and Blackburn, Law Reports, Vol. VII, p. 231.

[2] The Law Member while referring to this case in the Assembly (Debates p. 510) thought that it arose out of the publication of a "book" containing libellous matter. This is not true. The case, in fact, arose out of a petition presented to the House of Lords by Mr. Wason against Sir Fitzroy Kelly, lately appointed Lord Chief Baron. The Law Member's statement (Debates, p. 510) that the case was relating to a matter which "passed in the House of Commons" is, therefore, also incorrect. The case arose out of the petition presented to the House of Lords.

[3] Legislative Assembly Debates, 10th February, 1936, Vol. I, No. 6, p. 510.

[4] Legislative Assembly Debates, 10th February, 1936, Vol. I, No. 6. p. 511.

[5] *Ibid*, p. 511.

Then again, in the Assembly on the 10th February last, the Law Member tried to prevent the Assembly from discussing the question of privilege by taking shelter under some technical rules and methods of procedure. But it should be pointed out that in matters of privilege every deliberative assembly has got some inherent powers which should be used in the absence of definite rules or intelligible procedure.[1] It would not be quite correct to say that a legislative chamber cannot discuss privilege because there are no sanctioned rules for discussing privilege. In such a case the assembly must fall back on what may be called its inherent, discretionary or unenumerated powers and vindicate its privilege. The president or speaker of the house is, of course, the trustee and custodian of such powers. He is also the judge of when and how the same powers are to be exercised. A case in this connection from English Constitutional History will prove very interesting and instructive. Up to the middle of the 16th century, a member of the House of Commons, if he had been arrested, could be only released from custody either by a special Act of Parliament or by a Writ of Privilege issued by the Lord Chancellor for which, of course, the House had to make an application to the Chancellor. But in the case of George Ferrers, a member of the House of Commons, who was arrested in 1543 by a process issuing out of the Court of King's Bench, the House set up a new procedure and secured the release of the arrested member simply by sending their serjeant to the Sheriff of London with the Speaker's mace which was the serjeant's warrant. "King Henry VIII then being advertised of all this proceeding, called immediately before him, the Lord Chancellor of England, and his Judges with the Speaker of Parliament, and other of the gravest persons of the Nether House" to whom he declared his opinion that the House of Commons had shown wisdom in maintaining their privileges in the case of George Ferrers.[1] So here in this case the House of Commons set aside an established procedure and had recourse to a new procedure to vindicate privilege, and it is only in this way that the rights and privileges of a legislative chamber do easily, justly and constantly grow. It will, perhaps, be convenient to deal in this connection with an argument of Sir Nripendra Sircar that " this Subordinate Legislature (Indian Legislative Assembly) has no privilege like that enjoyed by Parliament under ancient custom."[2] Sir Abdur Rahim, the President of the Assembly, in his recent ruling has given his support to this contention of the Law Member by saying practically that all the privileges of the Indian Legislature are confined within the four corners of Section 67 (7) of the Government of Indian Act, 1919. It is not contended in this essay that the "privilege" of the House of Commons in England, affords an authority for holding that it belongs, as a legal incident, by the Common Law, to an Indian Assembly with analogous functions. It was clearly stated in the Privy Council case of *Kielley* v. *Carson* 1842[3] that the *lex et Consuetudo Parliamenti* would apply exclusively to the Lords and Commons, and not to oversea Parliaments. But that decision certainly does not prevent the natural and logical development of the principle of privilege implicit in Section 67 (7) of the Government of India Act, 1919. The Reforms Enquiry Committee presided over by Sir Alexander Muddiman in 1924 recognised how inadequate and unsatisfactory were the powers, privileges and immunities of the legislatures in India. They said "we feel that the legislatures and members thereof have not been given by the Government of India Act all the protection that they need. Under the statute there is freedom of speech in all the legislatures and immunity from the jurisdiction of the Courts in respect of speeches or votes. Under the rules the presidents have been given considerable powers for the maintenance of order, but there the matter ends." [1] It is, therefore, the duty and function of the presidents of the legislatures in India to supplement the undoubted deficiencies of the statute in respect of powers, privileges and immunities, by a liberal interpretation of the spirit of the law.

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[1] Such an *inherent* power "to interpret the rules and orders of the House with a view to prevent powers belonging to the House passing into the hands of the Administration" was exercised by Mr. V. J. Patel, President of the Indian Legislative Assembly, in his famous ruling on the Public Safety Bill (11th April, 1929). He said, "I am of opinion that, although power to rule this motion out of order is not expressed in so many words in any of the Rules and Standing Orders, it does arise by necessary implication and analogy." (*Legislative Assembly Debates*, Vol. I, 1929, pp. 2987-2991).

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[1] Holinshed's Chronicle, pp. 824-826.
[2] Legislative Assembly Debates, 10th February, 1936, Vol. 1, No. 6, p. 478.
[3] 4 Moo. P. C., pp. 63-89.

It is also important to notice that this question of the legality of publication of the proceedings of the Legislative Assembly in newspapers did not come up before the Assembly for the first time this year. On the 10th February, 1932, Mr. Gaya Prasad Singh asked a question in the assembly, on behalf of Sardar Sant Singh, if under any Ordinance or Rules made, newspapers could be penalised for publishing reports of the proceedings of the House. The reply of Sir James Crerar, then Home Member of the Government of India, was that the right of free speech secured to the members of the House by Section 67 (7) of the Government of India Act was not affected by any Ordinance. The Home Member then took occasion to add that the provisions of the section did not apply to the publication of reports by newspapers, of which the liability was determined by other provisions of law, including the Indian Press Act of 1931, and by the provisions of the Ordinances in particular, by Section 63 of Ordinance No. II of 1932.[2] Mr. Lalchand Navalrai asked a supplementary question enquiring if there was such a practice in England or in Europe where the press had been penalised for publishing any portions of speeches of Members made in Parliaments. The answer of Sir James Crerar was in the affirmative and he asked Mr. Navalrai to refer to the relevant passages in Sir Erskine May's "Parliamentary Practice." [3] On the 12th February, Mr. C. S. Ranga Iyer brought forward a motion for the adjournment of the business of the House to discuss "the unsatisfactory reply of the Honourable the Home Member to a question of Sardar Sant Singh, M.L.A., regarding the publication in the press of the Assembly speeches." In course of the debate on motion for adjournment, Mr. Arthur Moore, representative of Bengal

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[1] Report of the Reforms Enquiry Committee, 1924, p. 75.

[2] Legislative Assembly Debates, 10th February, 1932, Vol. I, p. 545.

[3] *Ibid*, p. 546.

Europeans, and at present editor of the "Statesman" thought it necessary to point out that the Home Member's statement as to English law and procedure was incorrect. He said as follows:—"The Home Member was asked a supplementary question by Mr. Lalchand Navalrai as to whether such a state of things existed in any other country, and he replied that it did, and as Mr. Lalchand Navalrai also mentioned England, he replied that that existed in England, and for that purpose he alluded to Erskine May. There I submit that the Honourable the Home Member was incorrect, and I think that my Honourable friend Mr. Ranga Iyer's statement is more correct as regards the procedure in England."[1] So from this statement of Mr. Arthur Moore it clearly appears that English law and procedure in this matter are not what Sir James Crerar stated them to be. Sir George Rainy, the Leader of the House,[2] had to admit the justice of Mr. Moore's criticism as to Sir James Crerar's statement of the law in England.

Sir Hari Singh Gour in his speech in the Assembly on the same motion used two arguments which had a direct bearing upon the point at issue. Firstly, the rules regulating the admission of reporters to the Press Gallery of the Assembly and the actual admission of reporters to the Press Gallery proved that the reporters were "under a duty to publish fair report of the proceedings of the House." In the second place, the only means of contact between members of the Assembly and their constituencies was the medium of the Press. Therefore, if the proceedings of the Assembly were not fairly published and brought to the notice of the electorate then that would derogate from the representative character that the members possessed in the House.[3] Sir Abdur Rahim, now the President of the Assembly, was even more emphatic in his speech and expressed himself in the following terms:—"If the debates are not allowed to be published, then the position will be reduced to this. This House will be turned into a mere School Debating Society. We are here not only to speak to the Government Benches opposite, but to speak to a wider audience, the public. This is our privilege, this is our right, and this is our duty. We have been sent here for that very purpose, and if we fail in that, if our speeches are not fully reported, then we fail to exercise the very duty to perform which we have been deputed by the people to this House. It will be depriving this House of its only useful function if the Government are to interfere and censor the speeches which are delivered in this Assembly."[1] The President of the Assembly at that time, Sir Ibrahim Rahimtoola, at this stage of the debate asked the opinion of the Law Member of Government, Sir Brojendra Mitter, as to whether the issue of the Ordinances made any difference in the matter of the publication of the proceedings of the House in the newspapers.[2] On the next day, the 13th February, the Law Member gave his opinion in writing in the form of a letter addressed to the Chair: "Sir, with reference to the enquiry which was made of me, I beg to say as follows—that, in my opinion, the Ordinances have made no change in the ordinary law of the land in the matter of publication in the public press or otherwise of the proceedings of the Legislature."[3] Practically, the whole object of the adjournment motion was thus met and the matter was dropped there on the 13th February, 1932. The President of the Assembly also considered the opinion satisfactory that no change had been made in the publication of the proceedings of the Assembly in the public press by the promulgation of the Ordinances.[4]

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[1] Legislative Assembly Debates, 12th February, 1932, Vol. I, pp. 660-661.
[2] *Ibid*, p. 662.
[3] Legislative Assembly Debates, 12th February, 1932, Vol. I, pp. 659-660.

It remains now to advert to some of the arguments urged by Sir Nripendra Sircar, the present Law Member, and Sir Abdur Rahim, the President of the Assembly, against the legality of the publication of Assembly debates in newspapers. The order of the U. P. Government dated the 10th January, 1936, relating to the demand of security from the *Abhyudaya* newspaper of Allahabad, was given under Section 7 (3) of The Indian Press (Emergency Powers) Act. 1931.[5] So the opinion of the Law Member of the Government of India given in February, 1932, as to the scope of the Ordinances has no bearing on the present point at issue. Sir Nripendra Sircar, in his speech in the Assembly on the 10th February last, perhaps rightly questioned the relevancy of any reference to the Ordinances in the present situation and said that he did not rely on any Ordinance.[6] Therefore, according to the opinion of the present Law Member, there is no freedom for publication of Assembly speeches, debates or proceedings in the public Press, under "the ordinary law of the land." Sir Nripendra Sircar stated the legal position in regard to this matter in the following terms: "You cannot say that, because you made the speech, and therefore, you can publish it." [1] "There is no privilege for republishing a speech separately." [2] In support of his statement the Law Member referred to the cases of Rex. *v.* Lord Abingdon (1795) and Rex. *v.* Creevey (1813). In this connection he also quoted an extract from page 108 of May's Parliamentary Practice (13th edition). The extract is as follows:—"If a member publishes his speech, his printed statement becomes a separate publication, unconnected with any proccedings in the Parliament. This view of the law has been established by two remarkable cases" (*e.g.*, the cases of Lord Abingdon, 1795, and Mr. Creevey, 1813). On the basis of these two cases and of the abovementioned extract from May's Parliamentary Practice, Sir Nripendra Sircar made a general and unqualified statement as to the position of privilege in England: "The House of Commons ruled that there is no privilege for a republished speech." [3] Sir Abdur Rahim, the President of the Assembly in his ruling recently given, entirely upheld the contention of the Law Member and perhaps proceeded a step further than the Law Member by observing as follows:— "It (privilege) does not purport to protect the publication of any such speech in other than official reports such as a newspaper, however faithful or *bonafide* such publication may be........................ Having regard to the unambiguous terms in which the limitations of that freedom of speech have been defined in the statute, it is impossible for me to extend the privilege to publications other than the official reports. The law in England is substantially the same as that embodied in Section 67, Subsection 7, of the Government of India Act.......................Having regard to the language of 67 (7) of the Government of India Act, even a fair and faithful report of the whole debate except in the official reports is not protected...............Erskine May correctly summarises the extent of privilege of a member in these words: 'If a member published his speech, his printed statement becomes a separate publication unconnected with any proceedings in Parliament.' "

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[1] Legislative Assembly Debates, 12th February, 1932, Vol. I, p. 661.
[2] *Ibid*, p. 663.
[3] *Ibid*, p. 722.
[4] Legislative Assembly Debates, 13th February, 1932, Vol. I, p. 722.
[5] Legislative Assembly Debates, 1936, Vol. I, p. 481.
[6] *Ibid*, p. 480.

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[1] Legislative Assembly Debates, 10th February, 1936, Vol. I, p. 478.
[2] *Ibid*, p. 511.
[3] *Ibid*, pp. 477-478.

It is noticeable in the debates of the Assembly that there is a facile tendency of placing too much confidence on Erskine May's book and of taking important decisions of the highest constitutional importance on isolated sentences quoted from May without sufficient reference to the details of the cases and without consulting the full text of the judgments of the cases on which May based his conclusions. Then, again, Erskine May's Parliamentary Practice was first published in May, 1844. The ripe wisdom and invaluable knowledge of the author were not available after the ninth edition of this important work which has now run up to the thirteenth edition. The 10th, 11th, 12th and 13th editions of this work, therefore, did not receive the benefit of the wide knowledge of the distinguishhd author. I am inclined to think that Sir Thomas Erskine May (Lord Farnborough), had he been alive at the time of the latest edition of his book, would have himself recognised the necessity of revising or modifying some of his statements on privilege in the light of subsequent judicial pronouncements on the matter. For instance, a statement, on page 108 (13th edition) of May's Parliamentary Practice, on privilege : " This view of the law *has been established* by two remarkable cases " (*e.g.*, Lord Abingdon's case, 1795, and Mr. Creevey's case, 1813)—a statement which has occupied an important place in the arguments of the Law Member and which has greatly influenced the ruling of the President, requires to be revised in view of the clear decisions of Lord Chief Justice Campbell in Davison *v.* Duncan, 1857, and Lord Chief Justice Cockburn in Wason *v.* Walter, 1868. It is surprising that the case of Davison *v.* Duncan is not even mentioned in May's chapter on the privilege of freedom of speech, and the case of *Wason* v. *Walter* in which Chief Justice Cockburn delivered a very important and weighty judgment extending over fourteen closely printed pages, on the privilege of publication of parliamentary debates in newspapers, is dismissed in one sentence covering five or six lines altogether.[1] In *Davison* v. *Duncan*, 1857, Justice Wightman seemed to think that privilege did extend to the reports of proceedings in parliament,[2] and Chief Justice Lord Campbell distinctly held " I should think a publication of a report of *his speech by a member* of the House of Commons, bona-fide addressed to his constituents, would be privileged." [3] Justice Wightman, then, added. " I did not intend to express any opinion that it would not." This view of the law in regard to the right of publication of *a speech* by a member of the House of Commons for the information of constituents has found support from Professor A. B. Keith, one of the most outstanding constitutional authorities in the British world to-day.[2]

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[1] May's Parliamentary Practice (13th edition), p. 108.
[2] Ellis and Blackburn, Law Reports, Vol. 7, p. 232.
[3] *Ibid*, p. 233.

Yet Sir Abdur Rahim has said in his ruling: "*The law in England is substantially the same as that embodied in Section 67, Sub-section 7, of the Government of India Act.*" We now feel that we are quite justified in pleading a demurrer to this observation of the President of the Assembly. It has been pointed out before that on the 12th February, 1932, in the Legislative Assembly, Mr. Arthur Moore, the present editor of the "Statesman" characterized an exactly similar statement as to the law in England, made by Sir James Crerar, the Home Member, as incorrect, and the justice of this criticism was recognised by Sir George Rainy, the leader of the House. The fact is that there is no direct statutory authority, one way or the other; in England, as to whether reports of parliamentary debates are privileged; but there are several cases in which the matter has come incidentally under the consideration of the law courts. This point of view was definitely urged by Sir J. B. Karslake, Q.C., Attorney-General, in the case of *Wason* v. *Walter*, 1868 and it was distinctly upheld by Chief Justice Cockburn in the judgment of the Court of Queen's Bench. In the case of *Rex* v. *Wright* (1799) 8 T. R. 298, Justice Lawrence placed the reports of parliamentary debates on the same footing with respect to privilege as is given to reports of proceedings in courts of justice, and expressed an opinion that the former were as much entitled to protection as the latter.[3] Again, in *Davison* v. *Duncan*, 1857, as we have already shown, Justice Wightman

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[1] Ellis and Blackburn, Law Reports, Vol. 7, p. 233.

[2] Ridges' Constitutional Law of England, edited by Keith, 1934, p. 70n.

[3] "The proceedings of Courts of Justice are daily published, some of which highly reflect on individuals; but I do not know that an information was ever granted against the publishers of them. Many of these proceedings contain no point of law, and are not published under the authority or the sanction of the courts; but they are printed for the information of the public.. .....The general advantage to the country in having these proceedings made public, more than counterbalances the inconveniences to the private persons whose conduct may be the subject of such proceedings. The same reasons also apply to proceedings in Parliament; it is of advantage to the public and even to the legislative bodies, that true accounts of their proceedings should be generally circulated; and they would be deprived of that advantage if no person could publish their proceedings without being punished as a libeller. Though, therefore, the defendant was not authorized by the House of Commons to publish the Report in question, yet, as he only published a true copy of it, I am of opinion that the rule ought to be discharged."—Justice Lawrence in Rex *v.* Wright, 1799, Term Reports by Durnford and East, Vol VIII, p. 298.

was inclined to treat the reports of proceedings in Parliament as entitled to the same privilege as reports of proceedings in courts of justice. In *Stockdale* v. *Hansard,* 1839, on which the Law Member relied so much in his arguments of 10th February last in the Legislative Assembly,[1] the point decided, as Chief Justice Cockburn pointed out to the counsel on behalf of Mr. Wason, "*was not that the reports of parliamentary debates were not privileged,* nor even that a report of the Committee of the House would not be privileged, but that the House of Commons, by ordering a report of inspectors of prisons to be printed, could not legalise the publication of libellous matter."[2] Although there are dicta of some of the puisne judges, for instance, the observations of Justices Littledale and Patteson in the case, in favour of the doctrine that report of a debate in either house of parliament would not be and ought not to be privileged, yet the decision is really only that the House of Commons could not *mero motu* legalise the publication of a libel by ordering the printing and publication of a report made to the house. "The question was not," as Chief Justice Cockburn clearly stated in his judgment, "how far the publication of parliamentary debates was privileged, but solely whether an order of the House of Commons, directing *a paper, forming no part of the proceedings of the House,* and containing libellous matter, to be printed and sold to the public, and a resolution of the House that such an order was within its privileges, protected the publisher of the paper from an action of libel. *Any opinion expressed on the subject of the report of parliamentary debates* (for example, the opinions of Justices Littledale and Patteson) *was therefore beyond the scope of the inquiry, and must be considered as more or less extra-judicial*.............................. On the subject of the publication of parliameniary debates Lord Denman said nothing, nor was he called upon to say anything."[3] That the legislature did not concur with the two judges in their views is manifest from the Parliamentary Papers Act, 1840 (the Act of 3 Victoria, C. 9), passed in consequence of the decision in Stockdale *v.* Hansard, the preamble of which statute recites that "it is essential to the due and effectual exercise and discharge of the functions and duties of parliament and to the promotion of wise legislation that no obstructions or impediments should exist to the publication of such of

[1] Assembly Debates, 10th February, 1936, p. 511.
[2] L. R., 4 Q. B., p. 78.
[3] L. R. 4, Q. B., pp. 84 and 91.

the reports, papers, votes, or proceedings of either house of parliament as such house of parliament may deem fit, or necessary to be published." It would now appear that the following observations made by Sir Nripendra Sircar in respect of Stockdale *v.* Hansard and in respect of the interpretation of the Parliamentary Papers Act, 1840, in the Legislative Assembly on the 10th February last[1]—"Protection given to publications in Hansard was secured by legislation and not on Parliamentary privilege. Even the Act does not extend to private republications............ That is the origin of protection for publications"—are contrary to the distinct finding of Chief Justice Cockburn in regard to those points and are also against the purport of the Parliamentary Papers Act, 1840. The origin of the right or privilege of publication of parliamentary debates in England is not statutory ; it was not the purpose of the Act of 1840 to secure statutory protection for the privilege of publication. The whole thing is still regulated and determined at common law.

We shall now deal with the cases of Rex *v.* Lord Abingdon, 1795, and Rex *v.* Creevey, 1813, mentioned both by the Law Member in his arguments and by the President in his ruling. But really Lord Abingdon's case does not go against the privilege of publication of a speech by a member of Parliament. In that case Lord Kenyon, Chief Justice, said that "*a member of Parliament had certainly a right to publish his speech,* but that speech should not be made a vehicle of slander against any individual ; if it was, it was a libel." In a subsequent case, Rex *v.* Wright,[2] 1799, the same Chief Justice, Lord Kenyon, refused a criminal information against a bookseller for publishing a report of the House of Commons, and made the following significant observations: "This report was first made by a Committee of the House of Commons, then approved by the House at large; and then communicated to the other House. ....and yet it is said that this is a libel on the prosecutor. *It is impossible for us to admit that the proceeding of either of the Houses of Parliament is a libel*; and yet that is to be taken as the foundation of this application." "Lord Kenyon and his colleagues appear to have thought that a paper, though containing matter reflecting on the character of an individual, if it formed part of the proceedings of the House of Commons, would be so divested of all libellous character as that a party publishing it, even without the authority of the House would not be responsible at law for the defamatory matter it contained."[1] This doctrine clearly states that a parliamentary report, or proceeding or speech, however strongly it may assail the conduct or character of others, cannot be held to be libellous and that the publication of such a report or proceeding or speech would not be actionable. In the light of the principles of English common law enunciated above, it is difficult to understand the legal strength of the argument of Sir Nripendra Sircar that in the matter of a speech delivered in the Assembly there could be any " public interest of punishment for sedition." [2] It also appears incomprehensible how Sir Abdur Rahim, the President of the Assembly, could say in his ruling that " *the law in England is substantially the same as that embodied in Section 67, Sub-section 7, of the Government of India Act.*"

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[1] Legislative Assembly Debates, 10th February, 1936, p. 511. The Law Member's reference to this Act as "the Parliamentary Act in 1850" is inaccurate.

[2] 8 Term Reports by Durnford and East, pp. 293 and following.

In fairness, it is, however, necessary to add that the authority of the case of Rex *v.* Wright was much shaken by the decision of Rex *v.* Creevey, 1813, and also by the observations made by Chief Justice Lord Ellenborough in his judgment in that case.[3] But Rex *v.* Creevey is no authority directly to the contrary. In this case, the point at issue was the publication of a single speech for the purpose of injuring an individual. But "there is obviously," as Chief Justice Cockburn held in the case of Wason *v.* Walter, 1868, "a very material difference between the publication of a speech made in Parliament for the express purpose of attacking the conduct or character of a person, and afterwards published with a like purpose or effect, and the faithful publication of parliamentary debates in their entirety with a view to afford information to the public, and with a total absence of hostile intention or malicious motive towards any one." In the absence of hostile intention or malicious motive Chief Justice Cockburn held, in the abovementioned case, the publication of parliamentary debates "in itself privileged and lawful." At the same time the famous Chief Justice was disposed to agree with what was said by Lord Campbell in Davison *v.* Duncan, 1857, as to a parliamentary speech being privileged if bona-fide published by a member for the information of his constituents. It is therefore clear that Erskine May's view of the law that "if a member publishes his speech, his printed statement becomes a separate publication unconnected with any proceedings in Parliament"—a view which was quoted with approval both by the Law Member in his arguments and by the President in his ruling, requires to be substantially modified in the light of the clear decisions in Davison *v.* Duncan, 1857, and Wason *v.* Walter, 1868.

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[1] Chief Justice Cockburn's judgment in Wason *v.* Walter.
[2] Legislative Assembly Debates, 10th February, 1936, p. 510.
[3] Reports by Maule and Selwyn, Vol. I, pp. 273-83.

Sir Abdur Rahim has said in his ruling: "Having regard to the unambiguous terms in which the limitations of freedom of speech have been defined in the statute, it is impossible for me to extend the privilege to publications other than the official reports." It is known to every student of the Government of India Act that the privilege of freedom of speech in the Indian Legislature is mentioned only in Section 67, Subsection 7, of the Act which runs as follows:—"Subject to the rules and standing orders affecting the chamber there shall be freedom of speech in both chambers of the Indian Legislature. No person shall be liable to any proceedings in any court by reason of his speech or vote in either chamber, or by reason of anything contained in any official report of the proceedings of either chamber." We, on our part, fail to find in the foregoing sentences of the statute the "limitations of freedom of speech" as urged by the President. The Act, or the section referred to, says nothing about limitations of freedom of speech, or limitations of the liberty of publication of debates. The Act is silent as to the existence or non-existence of the privilege of publication of debates of the Indian Legislature in newspapers. In the absence of a direct statutory provision, therefore, the question of privilege should be judged on English common law principles. It is our daily experience and knowledge that numerous issues of Indian civil and criminal law, in the absence of statutory enactments, are decided in the Indian law courts, on principles of English common law. If we judge the question of the publication of Assembly debates in the public press on principles of English law—and it is our clear duty to do so—then it must be said that the privilege of publication of faithful, accurate, and bona-fide reports of debates and also the privilege of publication of a speech by a member in newspapers, at least for the

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[1] L. R. 4 Q. B., pp. 94-95.

information of his constituents,[1] do exist. The President's ruling that "*even a fair and faithful report of the whole debate except in the official reports, is not protected*" is contrary to the clear and distinct finding of Chief Justice Cockburn in the case of Wason *v.* Walter and is inconsistent with the settled and established principles of English common law in regard to the publication of parliamentary debates.

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[1] Chief Justice Lord Campbell's judgment in Davison *v.* Duncan, 1857, Law Reports, Ellis and Blackburn, Vol. VII, p. 233.

THE INDIAN COTTON INDUSTRY AND ITS CLAIM TO PROTECTION.

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INTRODUCTORY.

THE Indian Cotton Industry is once more crying aloud for continued protection. The Tariff Board is now making enquiries into the question and its report will decide the future of the Mody-Lees Pact. There is a suspicion in some quarters that Lancashire is once again angling for a private pact in order to short-circuit the Tariff Board enquiry but there is no valid ground for such suspicion. Lancashire has presented its case frankly before the Board and it must await its decision. At the same time it must be said that Government by accepting and giving statutory effect to the Mody-Lees Pact created a bad precedent. The Pact created enormous opposition in India. A trade agreement is not bad so long as it is reached freely by voluntary negotiation through men in whom the public have confidence. But the method adopted in the Mudy-Lees Pact was most unsuitable for improving or stabilizing trade relations between the two countries. Public opinion was openly critical that the Pact was an unequal bargain in which the U. K. gained more than India. In the Indo-Japanese Trade Agreement, India made a much better bargain than the Mody-Lees Pact. The issue does not lie between the Indian Cotton industry and Lancashire alone. The parties involved in the question are, first and foremost, the Indian consumer, secondly, the Indian national cotton (mill) industry, thirdly, the poor handloom weaver ; fourthly, the poor cultivator of raw cotton and lastly the foreigner who wants to supply the Indian market—including not merely Lancashire but also China, Japan and other countries. In this pentagonal contest, it is hardly open to some of the parties to come to court and ask for a consent decree to the terms of which the other parties have not agreed. Further, it is not happy to feel that, generally, whenever India has wanted to protect any of her own industries, she has to give a preference to Britain in parallel industries. To protect our steel industry, we had to give preference to the steel industry in U. K. These preferences limit our freedom of action and power of bargaining with other countries. Ottawa has rudely disturbed the old moorings of India's foreign trade and our exports to some of the foreign countries are now shrinking. These foreign countries are bound to hit us back. More than 50 per cent. of our foreign trade is in jeopardy as a result of Ottawa.

HOW THE U. K. HAS LOST GROUND.

Let us first see how the U. K. has lost ground in the cotton market of India. There was a time when it supplied a predominant part of the Indian demand but, within the last 30 years it has steadily lost ground as the following figures of imports into India and local mill production will show:—

(Figures in millions of yards.)

	Imports from U. K.	Imports from Japan.	Total Imports from all countries.	Total mill production in India.
1902-03	2,071	...	2,107	...*
1913-14	3,104	9	3,197	1,164
1923-24	1,319	123	1,486	1,702
1933-34	426	349	796	2,945

The percentage shares of different countries in the total quantities of piece-goods imported have varied as below:—

	1913-14.	1924-25.	1929-30.	1933-34.
U. K.	97·1	88·5	65·0	53·5
Japan	·3	8·5	29·3	43·9
Other countries	2·6	3·0	5·7	2·6

(Review of the Trade of India, 1933-34, p. 31.)

At the same time the imports of cotton twist and yarn have varied thus:—

(Figures in millions of lbs.)

Imported from	1929-30	1933-34
U. K.	20·1	9·9
Japan	10·8	11·6
Other countries	12·9	10·4
	43·8	31·9

(Review of the Trade of India, 1933-34, p. 25.)

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* Figures not available (Review of the Trade of India, 1933-34, p. 36.

It may be pointed out that during the period mentioned above, the tariff on imported cotton piece-goods has gradually increased from 11 per cent. on all goods to 25 per cent. on British and 50 per cent. on foreign goods at the present time. It is thus clear that the existing high level of duties has seriously affected the import trade and has reduced imports from U.K. to ¼th of former amount in some cases and one-half in others. No wonder, therefore, that Lancashire is now making desperate attempts to recover its lost dominions.

How the Indian industry has advanced.

Simultaneously with the above, it is pleasing to note how the Indian industry has advanced steadily almost from year to year. The number of cotton mills in India, the number of labourers employed, the number of looms and spindles and the total mill production in India—all these reveal a really wonderful advance for our Indian industry.

The figures are shown below:—

	Number of cotton mills.	Labour employed.	Number of looms.	Number of spindles.	Total mill production in India. (In million yards.)
1904-05	...	...	...	...	678
1912-13	...	...	...	...	1,220
1922-23	289	356,758	137,238	7,245,119	1,725
1927-28	297	388,284	159,289	8,236,280	2,357
1931-32	331	441,739	175,551	8,908,330	2,990

(Statistical Abstract of British India, 1934, pp. 785-86, and Review of the Trade of India, 1933-4, p. 36.)

The local production of yarn in India contrasted with imports of foreign yarn also reveals remarkable progress:—

(Figures in millions of lbs.)

Average of			Imports.	Indian mill production.
1908-09	...	...	38·5	641
1913-14	...	...	44·1	682
1923-24	...	...	44·5	617
1933-34	...	...	32·0	921

(Review of the Trade of India, 1933-34, p. 24.)

The progress of the Indian industry can also be measured by the steady decline in imports from abroad. I have already quoted the relevant figures elsewhere so far as volume of imports is concerned.

In the table below the steady decline in the total value of cotton imports will also lead to the same conclusion :—

	Rs.		Rs.
1913-14	66·3 crores	1931-32	19·1 crores
1929-30	59·4 „	1932-33	26·8 „
1930-31	25·2 „	1933-34	17·7 „

(Review of the Trade of India, 1933-34, p. 23.)

Thus, roughly speaking, 80 per cent. of the cotton goods consumed in India is now produced within the country. Only 20 per cent. is imported.

THE REAL NATURE OF THE BRITISH SET-BACK.

The loss in the British trade is really remarkable. If we analyse it carefully, we will find that the loss is primarily due to two factors, *viz*:—

(*a*) Increased local production in India and
(*b*) Increased penetration of Japan in the Indian market.

In 1913-14, Japan sent 9 million yards while in 1934-35 it was 374 million yards. In 1932-33, it had shot up to 580 million yards. The relative percentage of our imports which came from Japan and U.K. is shown below:—

	1913-14.	1934-35.
England	97·1	58·9
Japan	·3	39·6

In 1932-33, the Japanese percentage was 48·5. The imposition of the quota on Japan has improved U.K.'s position in the Indian market during the last 2 years.

Now, the United Kingdom morally cannot complain if her losses are due to the increased local production in India. As India's own production increases, it is inevitable that Lancashire's share must correspondingly diminish. Two things cannot occupy the same space at the same time and one must squeeze out the other.

Lancashire's real remedy is not against India but against Japan. She must equip and organize herself against the latter. The Japanese quota takes a big slice out of the Indian market and what is left has to be shared by the remaining competitors. The Japanese does things with a thoroughness that is hard to beat.[1] With Japan, her trade is everything. "Japan is trade and trade is Japan." Her phenomenal success is due to scientific rationalization, improved organisation and technique, co-operation between labour and capital and the efficiency of her industrial labour.

The British Empire contains about ¼th of the entire world population. Imperial Preference—or Economic planning in tariffs—has not so far produced any remarkable or spectacular changes in the volume and direction of the cotton trade in the U.K. The recent recoveries in the U.K. trade are not so much due to preferential tariffs—it is indeed very doubtful how far the Ottawa dreams have come true—but they are due to other reasons, *e.g.*, the rapid increase of Empire population, the gradual recovery in world trade since 1932, the abandonment of the gold standard and the use of Sterling as the standard of value in a large number of countries in and outside the Empire at the present day. There is a limit up to which preferences can go. After all, it cannot work miracles. Imperial preference has, by now, almost exhausted its possibilities and has reached the limit of its usefulness. It would be idle to expect and dangerous to force any further expansion of markets through Imperial preference. The sooner this patent fact is realised by the U.K. the better for her and for the rest of the Empire. A frank recognition of this fact will remove considerable bitterness and ill-feeling. Lancashire must realise that under no circumstances will the good old days of her virtual monopoly in the Indian market return. The component units of the Empire demand protection mostly against the U.K. herself and not so much against the foreigner. They will first protect their home markets by heavy duties on the U.K. and then proceed to give her preferences by putting the duty on foreigners higher still. As the colonies put it—"Daughter am I in my mother's house but mistress in my own." The preference that was granted to U.K. was a poor satisfaction to her. As Smart put it so well—"If England cannot get in by the front door, it is small consolation that America is kept waiting at the garden gate."[2] The U.K. cannot hope to be the eternal workshop of the world. The most unfortunate part of the thing is that Lancashire has not won the good will of the people of

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[1] *Vide* Prof. Alfred Marshall's letter to me—published at 471-474 of "Memorials of Alfred Marshall"—Edited by A. C. Pigou (Macmillan).

[2] Smart, Return to Protection, p. 232.

India and it has seldom cared for it. It is fruitless to recapitulate old history but if history is the raw material of politics, it cannot be denied that the bitter memories of the Cotton Duties Act of 1896 have tainted and demoralised the trade relations between the two countries most deplorably. The Mody-Lees Pact revived the old sore and with it the old suspicions.

Lancashire is thus the victim of past sores and its best remedy would be more through the goodwill of the people than through any manipulation of their fiscal policies.

The absolute growth of population in India is another factor which offers great advantages to all the competitive producers for the Indian market. Every increase of population means an increase of demand and greater volume of trade to share. The population in India is increasing steadily from decade to decade as shown below:—

(Figures in millions.)

1872	206	1911	315
1881	253	1921	312
1891	287	1931	352
1901	294		

A rise in India's per capita purchasing power would also produce the same effect without any increase in the absolute numbers of her people. The total quantity of cotton piece-goods available for consumption in India in 1934-35 was:

Imports	97	crores of yards
Mill-made	334	,, ,, ,,
Handloom	146	,, ,, ,,
Total	577	,, ,, ,,

This gives 15·6 yards per head of the population. Any increase in the per capita consumption—even a slight increase—will add enormously to the size of the local market and therefore it would mean more trade to go round among the different producers.

THE CASE FOR LANCASHIRE.

In its memorandum submitted before the Tariff Board, the Lancashire delegation has put its case forcibly and its demands may be summarised as follows:—

(*a*) A uniform reduction in the existing 25 p.c. ad valorem duty on Lancashire piece-goods.

(*b*) It opposes specific duties as against ad valorem duties on the ground that the former are neither necessary nor desirable. It holds that ad valorem duties offer the only fair basis for regulated competition between India and Lancashire. Specific duties were originally extended to U.K. goods as a measure of political bargaining and not on its own merits. They are not only excessive but entirely unnecessary. Such goods as bear specific duties cannot, it pleads, be imported from U.K. even under the ordinary ad valorem duties. It asks for a flat rate of ad valorem duty which, it thinks, is the best method of assessment. The specific duties have heavily penalized the U.K.—so much so that certain lines of plain grey goods from U. K. have been completely washed out as a result of these duties.

(*c*) It asks that the existing specific duty of 4⅜ annas per lb. on plain greys should be cancelled as it has proved disastrous to Lancashire. Such imports from Lancashire have already been swept out of existence.

(*d*) It asks for a reasonable reduction of duty on cotton yarns from the U.K. A large proportion of them are counts which are either not produced in India or produced insufficiently to meet the needs of consumers. The Tariff Act of 1934 has put the duty on yarn so high that it is really much more than what is necessary to equate fair selling prices. It almost amounts to prohibition.

This is briefly the statement of the Lancashire case before the Tariff Board. The arguments that have been put forward for reducing the duties on British goods may be further stated as follows:

(1) Lancashire claims that there has been a striking increase in British and colonial consumption of Indian raw cotton due largely to the efforts of the Lancashire Cotton Committee since its establishment in 1932. Since 1932, India's share in the total cotton purchases of Lancashire increased from 4 p.c. to 19 p.c. It is argued that things would be even better for the Indian cotton-grower if India would reduce her duties against U.K. In the interest of the inarticulate Indian cotton-grower, therefore, who has not organization to shout for him, the duties ought to be lowered.

At the same time, it must be noted however that the 200,000 bales of extra cotton that Lancashire has taken from India compare poorly with 1,800,000 bales taken by Japan. The figures relating to the export of Indian cotton and its local consumption in India stated thus:—

(In thousands of bales of 400 lbs.)

A. Exports to	1932-33.	1933-34.
U. K.	... 167	342
Other parts of Empire	... 7	3
Total Empire ...	... 174	345
Japan	... 1,085	1,022
Italy	... 150	261
France	... 124	163
China	... 134	337
Total foreign countries	... 1,889	2,395

while local comsumption in Indian mills was—

1932-33	2,379	in thousands of bales.
1933-34	2,288	

Thus the best customer for Indian cotton is the Indian mills and then comes Japan. In 1934-35, out of our total export of raw cotton, Japan took 58 p.c. while U.K. took only 10 p.c. Roughly, it may be said that out of our average annual produce of 50 lakhs of bales, India uses 26, Japan 16, continent 5 and U.K. and the Empire 3. We therefore know who is our best customer and we cannot afford to quarrel with Japan. In all cotton-growing provinces, laws have recently been passed or are just now under consideration which will greatly improve and ensure the quality of cotton produced and marketed. The Indian cotton-grower must be safeguarded. While we welcome the increased use of Indian cotton in U.K. it is still so small that it is hardly possible to build any new policy on it. Our home market for Indian cotton is rapidly growing. Next to India, Japan and next to Japan, other foreign countries are our best customers.

(2) A more substantial argument for lowering the duties is one that calls for discontinuance of protection on cotton goods that are made from imported yarns. In this case, the essential condition of protection is absent, *viz.*, that the industry must possess natural advantages including an abundant supply of raw material. The lack

of protection in it will not impede the development of the industry. The more India uses imported cotton, the less will she consume the local cotton and therefore the difficutly of the cotton-grower will grow. It may be pointed out, however, that the Tariff Board of 1932 wanted that the manufacture of goods from imported cotton should be fostered but the Government by imposing the duty on imported cotton have already, to some extent, checked this development as not quite conducive to national interest and efficiency. As Japan confines herself to coarse and medium counts (under 44s), England is India's only competitor in the finer counts.

LOWERING THE TARIFF.

We now turn to other arguments for a substantial reduction in the duties. We will classify our arguments under the following broad heads, *viz.* :—

(1) Already, the duties are high enough. Indeed, they are too high. 25 p. c. on British goods 50 p. c. on foreign ones would have been unthinkable a generation ago. The high tariffs are a legacy of the Great War and at present they form the most serious obstacle to the recovery of trade. The folly of economic nationalism has gone too far already and it is certainly time to cry a halt. It has aggravated the economic depression in the world terribly and until and unless the evil is even now removed it would be idle to hope for any economic recovery in the world. The existing duties are so high that many lines of goods are practically prohibited from entry and they are fast disappearing from the Indian market while others are rapidly declining in volume and variety. The high duties are stimulating the Indian industry at the expense of the consumer whose choice is now limited to what only the Indian mills can offer.

(2) The Indian cotton industry—like Oliver Twist—always thanks for what it gets and then it asks for more. It can never be satisfied. Perhaps only the total elimination of *all* imports will satisfy it. In respect of counts 40 and below, India does not really need protection. It can easily hold its own in coarse and medium counts without any protection at all. The interest of the consumer has so long been sacrificed because he is not used to shouting long and shouting loud. It is time the Government realised how unfair its policy of protection has

been to the poor consumer. We started with discriminating protection. The discrimination has evaporated long ago and a policy of naked protection is playing havoc with the limited resources of the poorest class of consumers. When will this cotton industry cease to be an infant? It is now the greatest manufacturing industry in the country. Does it look like an infant still? The first cotton mill in India started work in 1854 and the industry is now 81 years old. When will this 81-year-old infant cease to kick? It now ranks amongst the very few largest national textile industries of the world and yet it cries and kicks like an infant. A 25 p.c. protective duty is high enough for a 81-year-old baby industry. If the baby will not learn to stand up even in 81 years, what will India gain by prolonging the agony of a ricketty child? The consumer has to pay for the luxury of keeping it in skin and bone, in flesh and blood. When is this robbery to cease? The Swadeshi movement—from 1905, after the Partition of Bengal,—and the non-cooperation and boycott movements of 1930 afforded real and substantial protection to the Indian industry. But what use did the industry make of them except to pile up and distribute peak-point dividends? How far has it utilised the existing high-voltage protection to organise itself on a sound basis? It is really pathetic to find that Lanashire importing her raw cotton over thousands of miles and marketing her products thousands of miles away, paying heavy shipping freights and other charges can still beat Bombay hollow within her own territory. There is still considerable room for improvement in the mechanical side. There is need for greater rationalization, more improvement in organization and technique and greater and more cordial co-operation between capital and labour. Bombay has suffered greatly by paralysing strikes and ceaseless duels with its labour which shewed that all was not well with its labour force. Inspite of all these handicaps and other misfortunes with which it had to contend Bombay is still the chief centre of the cotton industry in India. If these handicaps are removed and improvements are carried out, the Indian industry will easily be able to reduce its costs appreciably. Without such improvements, the cry for more or continued protection is a confession of incompetence. The poor Indian consumer is robbed so that the cotton lords of Bombay and Ahmedabad might line their pockets with gold. Labour is entitled to remind the Government that industry includes not merely capital but also labour. The two are joint partners in the work of production. Protection—if and when granted to the industry—must yield equal benefit to both. The capitalist is not the only man to be looked after. He does not fill the canvas all alone. Labour is also casting its shadow on the canvas and these shadows are now taking definite shapes. Before protection is given, the industry must guarantee decent conditions of service to the workers and safeguard their interests. The Government is morally bound to insist on decent conditions for the poor and inarticulate labourers. Up till now, protection granted to the textile industry has not always resulted in commensurate benefits to labourers. If protection is given, it must be equal protection for both capital and labour. The phenomenal advance in the Indian cotton industry in one generation, the remarkable progress it has achieved, the wonderful way in which it has ousted the foreigner and captured the local market —all these constitute the biggest claim of the consumer on the one hand and the labourer on the other that the continued exploitation of both should now and henceforth cease. There is nobody to look after these two important parties because they are helpless. All the more reason therefore why Government should safeguard their interest with unceasing vigilance.

(3) Healthy competition is very badly needed for the protection of the consumers on the one hand and the highest and ultimate efficiency of the national industry on the other. It is in our own national interest that we should have healthy competition. India certainly wants not merely the biggest cotton industry in the country—but also the best. We do not want a big industry that has to be perpetually spoonfed with cod-liver oil to keep it alive. It is against all canons of sound industrial economy because such an industry would be a perpetual tax on consumers and consumers' surplus. Behind a big tariff wall, all talk of strenuous internal competition is pure moonshine. Sheltered behind the tariff, the mill-owners combine among themselves to exploit the consumer. The agreed demand always put before the Tariff Board for continued or increased protection is a case in point. One would like to know how many of the inefficient mills have been actually replaced by the "strenuous" internal competition. When and where has "strenuous" internal competition permanently forced prices below the bare cost of production ? On the other hand, because of the inefficient mills continuing to produce behind the shelter of a high tariff, is not the bare cost of production kept up needlessly high ? How long must the tariff oxygen continue to keep them breathing ?

On the other hand, as Lancashire tends more and more to drop down to inferior goods and as India tends more and more to move up to finer goods, they will more and more cover the same ground. The increased competition through the amalgamation of respective territories will lead to greater and better protection of the consumer. It will prevent local profiteering and increase local efficiency.

(4) It has been urged that the U.K. recently gave important concessions to Indian exports for which she had no adequate return from India yet. There is a potential risk, it is argued, that the U.K. may reduce or withdraw her preferences to India if we continue the high duties against Lancashire. This argument, though valid in a way, is not strong enough because our external trade has not increased appreciably as a result of such preferences. India has gained little by it. The promise in the Mody-Lees agreement to encourage India's overseas exports has not at all materialised. India's overseas market is as limited as before. It has been pointed out that it is so because of other handicaps which India suffers due to the revenue duties imposed by Government on raw cotton, machinery, mill stores, dye-stuffs, sizing materials, etc. Indian mills can easily produce goods needed for overseas market but they have failed so far to make any headway against the U.K. for the handicaps mentioned above. The remedy lies with the Government by granting a refund on exports which would be equivalent to the cost of the handicaps mentioned above.

(5) The total British imports into India is now negligible as compared with local production. Consequently, its power of affecting the local market has been greatly reduced. It supplied a very small part of the total Indian demand. Under the circumstances, with the decline in the volume of British imports, the importance of the duty on British goods has also greatly declined. We would gain little by exaggerating it too much as if it mattered more than it really does. A moderate reduction in the duty to say 15 p.c. on piece-goods and 20 p.c. on mixtures will not mean such a great national catastrophe as some would make us believe.

(6) While British imports into India have been reduced to almost ¼th of its previous size as a result of very high duties, the estimated benefit to revenue from increased duties has not been realised. For some time, a high tariff may yield a large customs revenue but sooner or later the law of diminishing returns will apply in revenue as well.

We have already reached that limit in India in many cases and any further attempt to increase revenue by a higher level of duties is bound to fail.

THE POSITION OF THE HANDLOOM INDUSTRY.

The handloom industry is the most important industry in India next to her agriculture. About 2½ millions of handlooms support about 10 millions of people in the country, while our mill industry support only about a million people. The handloom industry is the largest village industry in India. In 1896, the Indian mill production was the lowest of our three competitive sources of supply, *viz.*, Imports, Handloom production and mill production. Since, then, the tables have turned and, to-day, the Indian mill production tops the list. It exceeded the handloom output for the first time in 1915. Since then, handloom has never been able to recapture its old position. In 1934-35 the relative volume of output was—

Handlooms	1,460 million yards
Mill	3,897 million yards.

Thus the power-looms—Indian and foreign—have gained at the expense of the handloom. The handloom industry is now in a bad way. Only a portion of our handlooms—between 30 and 40 p.c.—find full and remunerative employment. Earnings have declined considerably and the industry is not going ahead as well as one might wish for. Its output has increased. no doubt, but the progress is not very satisfactory, *e.g.*—

1913-14, its output was	107 crore yards
1934-35, " " "	146 " "

This is poor progress as compared with the mill industry.

The industry suffers for a variety of reasons and it is not possible to go into them here. But the high tariff on imported yarn has hit it hard. The abolition of the excise duty has also gone against it. If the duty on the finer counts of imported yarn is reduced, it will help the handloom weavers considerably. An internal adjustment is badly needed between the handloom industry on the one hand and the mill industry on the other so that the two can exist side by side. A quota fixed for both will offer the best solution of the problem. Weaving mills might also be compelled to abstain from producing certain classes of goods which might be left to handloom weavers. The erection of new cotton mills might be controlled or restricted by voluntary agreement until the full quota for handloom is restored.

CONCLUSION.

I am not a cotton manufacturer myself nor am I engaged in the cotton trade. Under the circumstances, it is not possible for me to deal with actual costs of production or to discuss the level of duties that will be needed to equate import prices to fair selling prices for similar goods produced in India. I look at the whole problem from a different angle altogether—from the point of view of the poor consumers. I look at it as an Indian who wants to have a realty efficient and prosperous industry that would not live by a perpetual tax on the community. On a broad review of the whole problem, I would suggest as follows:—

(1) The protection afforded at present may be continued for some time more—say for a definite period of seven or ten years within which the industry must reorganise itself. At the end of the period, all protection must be withdrawn.

(2) Though the protection may be continued for some time more, all duties should be immediately scaled down to an appreciable extent not merely against Lancashire but also against the foreign countries.

(3) As between the U. K. and the foreign countries, the scaling down may be *pro rata* so that the margin of imperial preference may not be disturbed.

(4) It might be a real advantage to protect the Iudian industry not so much by high tariffs as by fixing a quota for the U. K. with—

(5) a corresponding quota to be fixed for Indian cotton exports to the United Kingdom.

(6) A similar quota should also be fixed for the handloom industry. India's interest in handloom is big enough to demand adequate safeguards. A mutual quota fixed with due regard to the interest of the parties concerned would go far to solve the perennial and triangular contest between the importer, the mill-owner and the handloom weaver.

There is one minor problem relating to our internal cotton production which is looming ahead and which, in a very short time, will acquire considerable importance. We remind Lancashire that it cannot claim to be the eternal workshop of the world. Equally, it would be necessary to remind Bombay that she cannot claim to be the eternal workshop for the rest of India. Bombay has been exploiting the rest of India for a very long time. It is idle to expect that the other provinces of India will continue indefinitely to be exploited by the cotton kings and money barons of Bombay and Ahmedabad—to the eternal detriment of their own provincial development. After all, each province is more or less of the size of a state in Europe. Within the last few years Bengal, U.P., C.P. and other provinces are making a big headway in the production of cotton goods needed for their own provinces. Provincial feelings have already become sore against Bombay for her unfair treatment of other provinces. For instance, in steel (which though located in Bihar is primarily a Bombay industry) and cotton, Bengal is the biggest customer in India. While Bombay has exploited Bengal in steel, cotton, insurance and other business for a very long time, she refused to support the Bengal coal industry when it was passing through the deepest depths of depression. Bengal was buying enormous quantities of cotton goods and insurance from Bombay. But when it came to helping one of Bengal's premier industries—coal—in the deepest depths of depression, Bombay looked west and brought her coal from abroad. Bengal felt very sore at it and recently there has been a considerable volume of public opinion growing in Bengal against the perpetual exploitation of her people by Bombay. Bengal now realises where the province was leaking for so many years and she is now determined to stop the leakage. So long, she had imported most of her cotton goods from outside the provinces. She now wants to make good her deficiency and recently, a large number of cotton mills have been started in Bengal for the supply of her local needs. There is an unlimited scope for the development of a stable cotton industry within the province. Bengal feels sore that while she helped Bombay considerably by the Swadeshi movement which she initiated in 1905, Bombay has done little or nothing to help Bengal anywhere or at any time. The infant cotton industry in Bengal might legitimately ask for protection—not merely against Japan and Lancashire but against Bombay as well—just as the units of the Empire want protection not merely against the foreigner but against England herself. The course of events in the larger fields of the Empire will repeat itself with logical sequence in the smaller fields of India. Bengal will demand protection against the superior organization equipment and technique of the Bombay industry, her well organized marketing and her unlimited capital. It would be logical to ask for such inter-provincial protection but it would not be practical politics. It might be more practical to fix provincial quotas for each province so as to regulate internal production. That problem is looming ahead and the day will come when it would be necessary to do it Until this is done and Bengal's interest is legitimately safeguarded, she might fairly want that her consumer should at least enjoy the benefit of cheaper prices through lower import duties. What I have said of Bengal will also mostly apply to other provinces which merely consume cotton goods. Their united interest demands that India should dip down her tariff flag and scale down her duties appreciably.

RUDYARD KIPLING

DR. MOHINIMOHAN BHATTACHERJE, M.A., PH.D., P.R.S.

IT is a strange coincidence that the poet who sang of the glory of Greater Britain and the Sovereign who was the first to rule over it, should have been born in the same year and should have passed away almost simultaneously. Not only was the span of life of King George the same as that of Rudyard Kipling, but their experiences of the far-flung British Empire also were in many respects similar. Both may be said to have belonged to the Empire rather than to England exclusively. The interests of both transcended the limits of the island which looks so insignificant in size. King George was the first of the British Sovereigns to see all the different parts of the Empire on which the sun never sets. To him " it was not a mere splash of colour on the map, but a reality translated into terms of city and plain, mountain, veldt and prairie, with the heaving seas between. Here he opened a Parliament, there he commanded a ship, every place he associated with some vital memory of men and things. This knowledge coloured his whole outlook. Just as surely as his father found his interest on the Continent, so King George was fascinated by the vision of the Britain that he saw growing up overseas." Kipling, as is well known, was equally captivated by this vision and once declared " What do they know of England who only England know ? " Born in India, the poet spent a large part of his life in distant parts of the Empire. This, coupled with his extensive travels in Africa, Canada, and Australia, was responsible for the experiences which laid the foundation of the Imperial ideal which is usually associated with the name of Kipling.

It is said that King George's training made him drift away from his father's cosmopolitanism and that he was for a time " captured by the tawdry Imperialism of the nineties." But he was quick to shake off this influence. The lesson of the Boer War, coupled with the " collapse of Imperial Preference," served to purge his ideal of its unwholesome features, and he came ultimately to realise that " an Empire is not an artificial but a natural growth, springing out of the soil of free institutions ; that true Imperialism is a spiritual sympathy more than a material bondage." To-day it is claimed that King George had—so far as in him lay—ultimately succeeded in consolidating "the splendid fabric of the Empire on the principle of an unfettered confederation of free peoples, held together by common ties of blood, religion, speech, literature, tradition and love of liberty." The question may well be asked whether Kipling's ideal went through any similar transformation with the growth of his experience and whether his cruder view of Imperialism was finally replaced by anything mature, broad-based and profound.

It is clear that there were distinct stages of the development of Kipling's Imperialism, but its roots lay deep in the circumstances of his early life. He "felt exotic influences before he trod the soil of England," and his mental formation was mixed and exceptional. He had seen the primitive life of India before he came to know the rigid frame of purely English society and manners. The contrast was obvious, and Kipling must have felt it keenly when he fitted himself into this frame in his boyhood. The child could know nothing of the soul of India and its mysterious and profound depths, and was repelled by what lay on the surface. Want of organisation, initiative and vigour, endless differences of caste, creed, manners and ways of life, a veritable babel of tongues and jargons, poverty and squalor side by side with a rich profusion of almost "barbaric pearl and gold" in wealthy circles and the brilliant splash of colours in populous cities, contrasted strongly with Anglo-Saxon energy and vigour and the simplicity of English manners, life and religion. This youthful experience is really responsible for his unreserved acceptance of what the West stands for as being decidedly superior to what India can offer. Prof. Legouis says: "As will be the case with the beings to whom initiation into the soul of a group comes late and consciously—people from overseas and naturalised citizens of all kinds—the mixed experience of Kipling's youth has stimulated in him, far from obscuring it, the inner possession of nationality." Kipling's mind thus loves to dwell on the virtues and achievements of the Anglo-Saxons to which the characteristics of Indians are only a foil, and his Imperial ideal derives all its attraction from the contrast.

The first stage of the development of Kipling's ideal is furnished by the tales of heroism of the Britisher, in lands beyond the seas—on the Afghan frontier, in Burma, in Soudan, in the deserts of Western India. Kipling has as often been praised for their rough vigour and metrical perfection as criticised for their use of slang and their lack of high sentiments and emotions. The *Barrack-Room Ballads* are famous, and it has been claimed that "the characters of soldiers whom Kipling creates and fills with a rich picturesque individuality contribute to break down the barrier of igncrance which divided the professional army from the civilian population." The poet's own attitude to the fighters who died in unknown regions is well expressed in these lines:—

> "Beyond the path of the outmost sun through utter darkness hurled—
> Farther than ever comet flared or vagrant star-dust swirled—
> Live such as fought and sailed and ruled and loved and made our world.
> They are purged of pride because they died; they know the worth of their bays;
> They sit at wine with the Maidens Nine and the Gods of the Elder Days—
> It is their will to serve or be still as fitteth Our Father's praise."
> (Dedication from *Barrack-Room Ballads.*)

The same feeling animates these lines from *Gentleman-Rankers*:

> "To the legion of the lost ones, to the cohort of the damned,
> To my brethren in their sorrow overseas,
> Sings a gentleman of England cleanly bred, machinely crammed,
> And a trooper of the Empress, if you please."

The flow of language and the rhythm of some of the pieces may be taken to be the measure of the poet's pride and sense of satisfaction at the work of the British soldier overseas:—

> "We're marchin' on relief over Injia's sunny plains,
> A little front o' Christmas-time an' just be'ind the Rains;
> Ho! get away you bullock-man, you've 'eard the bugle blowed,
> There's a regiment a-comin' down the Grand Trunk Road;
>
> With its best foot first
> And the road a-sliding past,
> An' every blooming campin'-ground exactly like the last.
>
> ... ...
>
> Oh, then it's open order, an' we lights our pipes an' sings,
> An' we talks about our rations an' a lot of other things,
> An' we thinks o' friends in England, an' we wonders what they're at,
> An' 'ow they would admire for to hear us sling the *bat*."
> (*Route Marchin'.*)

Again,

"Kabul town's by the Kabul River—
Blow the trumpet, draw the sword—
There I lef' my mate for ever,
Wet and drippin' by the ford.

... ...

Kabul town's a blasted place—
Blow the trumpet, draw the sword—
'Strewth I shan't forget 'is face
Wet an' drippin' by the ford!"

(*Ford o' Kabul River.*)

The work of British pioneers in the domain of engineering, road-making and civil administration in India is also celebrated by Kipling along with the military prowess of British warriors, and he offers his homage to them as the torch-bearers in a dark land. Their silent, stubborn efforts for the advance of civilisation excite in him unbounded admiration, and in *The Seven Seas* the destiny of "the chosen people," called by Providence to explore and to watch over the seas, and through them the continents, appears as the mainspring of his poetry. Before the Boer War Kipling had already become the prophet of the Imperial ideal. *The Five Nations*, written after the war, proclaims his gospel and clearly shows the patriotic vocation he had adopted. Kipling had personal knowledge of the difficult work of the pioneers amongst whom he had lived, and his sympathy and feeling of comradeship for those who toiled on without ever being in the limelight, come out in his verse:

"I have eaten your bread and salt.
I have drunk your water and wine.
The deaths ye died I have watched beside,
And the lives ye led were mine.

Was there aught that I did not share
In vigil or toil or ease,—
One joy or woe that I did not know,
Dear hearts across the seas?

I have written the tale of our life
For a sheltered people's mirth,
In jesting guise—but ye are wise,
And ye know what the jest is worth.

(Prelude to *Departmental Ditties.*)

Kipling's praise however is not always unmixed. His sense of humour was remarkable, and his powers of observation were too keen to pass over man's weak points. He is quick to detect the vices of red-tapism in bureaucratic circles and to note the awkward situations to which the civilian's ignorance of the language, manners and customs of the Indian people easily gives rise. Neither official nepotism nor official stupidity escapes the lynx-eyed author. *Study of an elevation, in Indian Ink* narrates a story of supercession in official life:

Potiphar Gubbins, C. E.,
Stands at the top of the tree ;
And I muse in my bed on the reasons that led
To the hoisting of Potiphar G.

* * *

Potiphar Gubbins, C. E.,
Is coarse as a chimpanzee ;
And I can't understand why you gave him your hand,
Lovely Mehitabel Lee.

* * *

Potiphar Gubbins, C. E.,
Is certain as certain can be.
Of a highly paid post which is claimed by a host
Of seniors—including Me.

* * *

Lovely Mehitabel Lee,
Let me enquire of thee.
Should I have riz to where Potiphar is,
Hadst thou been mated to Me ?

Army Headquarters is another fling at backstairs influence in government service, and tells us how " Ahasuerus Jenkins is a Power in the state." *The Story of Uriah* leaves us wondering why Jack Barrett was transferred from Simla.

" Jack Barrett went to Quetta
Because they told him to.
He left his wife at Simla
On three-fourths his monthly screw.
Jack Barrett died at Quetta.
Ere the next month's pay he drew."

Public Waste gives this reason for the appointment, on four thousand rupees a month, of a colonel to manage the Bhamo State line—

> " in all matters that deal not with Railways his knowledge is great."

The Masque of Plenty is a gentle satire against the bureaucratic method of administration. " The Indian Government being minded to discover the economic condition of their land, sent a Committee to enquire into it ; and saw that it was good." The Committee winds down the Himalayas from Simla and returns there after finishing its investigation in the plains. It reports thus :

" We have seen, we have written—behold it, the proof of our manifold toil!
In their hosts they assembled and told it—the tale of the Sons of the Soil.
We have said of the Sickness—" Where is it ? "—and of Death—" It is far from our Ken,"—
We have paid a particular visit to the affluent children of men.
We have trodden the mart and the well-curb—we have stooped to the bield and the byre;
And the King may the forces of Hell curb, for the people have all they desire."

" The chorus of crystallised facts " next pays a high tribute of praise to the Indian administrators and sums up their activities in a few verses which are a parody of Swinburne :—

" Before the beginning of years
There came to the rule of the State
Men with a pair of shears,
Men with an Estimate—

* * * *

And fashioned with pens and paper,
And fashioned in black and white,
With Life for a flickering taper
And Death for a blazing light—
With the Armed and the Civil Power,
That his strength might endure for a span—
From Adam's Bridge to Peshawar,
The Much Administered Man.
In the towns of the North and the East,
They gathered as unto rule,

They bade him starve his priest
And send his children to school.
Railways and roads they wrought,
For the needs of the soil within;
A time to squabble in court,
A time to bear and to grin.
And gave him peace in his ways,
Jails—and Police to fight,
Justice—at length of days,
And Right—and Might in the Right.
His speech is of mortgaged bedding,
On his kine he borrows yet,
At his heart is his daughter's wedding,
In his eye foreknowledge of debt.
He eats and hath indigestion,
He toils and he may not stop;
His life is a long-drawn question
Between a crop and a crop."

Whatever the defects of the British soldier and the British Civil Service, Kipling is firmly convinced of their usefulness as agents of the forces which make for civilisation and culture in the East. This conviction grows upon him with years till it becomes almost an article of faith. He sticks to it as Germans cling to the Nordic theory. According to some of its supporters, the view is incontrovertible, being founded upon solid facts. It rests on the superiority of the white race which, they believe, admits of no doubt. "There are strong races, and weak ones ; the clash between them is inevitable, and the victory of the strong is the wish of Nature.........The past of the British race illustrates its robust hold on reality ; its expansion is a proof of its superiority in the struggle. To extol the solidarity which unites its scattered branches, is to increase its sense of vigour, and thus its vigour itself ; it is to contribute to the fulfilment of fate." Exploration of unknown continents, development of their resources and the civilising of dark races being "the wish of Nature" and "fulfilment of fate"—in tune almost with the principle of Evolution—they must not be permitted to be disturbed or interfered with by passion, prejudice, ignorance, indiscretion or high-handedness on the part of those who are entrusted with the task. They cannot afford to be autocratic, impatient and immoral, though they must have a free hand in all matters. So far as the Eastern peoples are concerned, they need not be consulted and their view-points need not be taken into consideration. Everything should be done for, and nothing by, them. "The conquering people is under moral obligations towards those whom it controls ; but it will seek their good through ways of its own choosing ; and meekness and humanity are an adornment which it owes to itself, the token of a strength which can be self-regulating, an insurance against the psychological risks of power. In the mutual intercourse of the British, stress is laid more plainly on reciprocal duties. The individual shall submit to the laws of the pack. He shall know how to suffer and keep silent, and sacrifice himself to the safety of the group. He shall have all the virtues which spring from self-mastery ; for this mastery is Justice, and charity has no other root. Education shall aim at shaping leaders. The worth of a man is measured by his ability to command either himself or others."

It will appear that Kipling's conception of the British *vis-à-vis* the dark races is that of a band of workers inspired with a high sense of duty, a sacred ideal which must never be tarnished. They look almost like a band of fighting ascetics—Templars or Hospitallers—or the chosen people of the Old Testament with a high destiny to fulfil. Thus ultimately he inclines to a sort of religious idealism. "A Providence glimmers through the struggle for life. The mysterious restlessness which drives the sons of the race beyond the boundaries of the known, is the call of a holy mission. The Empire is a disinterested responsibility ; it is a "White Man's burden." Kipling thus exhorts his countrymen :

"Take up the White Man's burden—
In patience to abide,
To veil the threat of terror
And check the show of pride ;

By open speech and simple,
An hundred times made plain.
To seek another's profit,
And work another's gain.

Take up the White Man's burden—
The savage wars of peace—
Fill full the mouth of Famine
And bid the sickness cease ;

And when your goal is nearest
The end for others sought,
Watch sloth and heathen Folly
Bring all your hope to nought.

Take up the White Man's burden—
No tawdry rule of kings,
But toil of serf and sweeper—
The tale of common things.

The ports ye shall not enter,
The roads ye shall not tread,
Go make them with your living,
And mark them with your dead.

Take up the White Man's burden—
Ye dare not stoop to less—
Nor call too loud on Freedom
To cloak your weariness ;

By all ye cry or whisper,
By all ye leave or do,
The silent, sullen peoples
Shall weigh your Gods and you."

From this conception of white men's mission follows Kipling's sense of obligation for divine favour which has helped them to do their God-appointed work,—for " his gifts upon His chosen people." The poets' thanksgiving has almost all the solemnity of the Biblical hymn of praise to the Almighty and is inspired with the same feeling of awe lest He should forget and abandon them. " This free Christianity is not pharisaical; it implies no inner self-deceit." The *Recessional* affords an apt illustration :—

" God of our fathers, known of old,
Lord of our far-flung battle-line,
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget !
The tumult and the shouting dies ;
The Captains and the Kings depart :
Still stands Thine ancient sacrifice,
An humble and a contrite heart.

Lord God of Hosts, be with us yet,
    Lest we forget—lest we forget!
Far-called, our navies melt away ;
    On dune and headland sinks the fire:
Lo, all our pomp of yesterday
    Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
    Lest we forget—lest we forget!"

Critics have not however been slow to point out that in ancient as well as in modern times religious sanction has often been invented for war and conquest and that the strongest nations have been loudest in claiming divine help in support of their achievements. Many minds, "both in England and elsewhere, have associated the religion of the Old Testament, or even that of Christ, with the triumphs of force. Kipling, here, finds himself on common ground with almost all the anti-intellectualists ; and his point of view is not far distant from that of the supporters of authority and tradition in principle" (Prof. Legouis). Carlyle's philosophy, at any rate, was clearly an exposition of this view.

(To be continued)

Arts, Letters and Sciences

Flemish Masters of the Seventeenth Century.

It is interesting and instructive to recall how Flemish painters of the sixteenth century, abandoned the style of the early schools and began to imitate Italian artists. During this period art in Flanders degenerated lamentably. Indeed, there was little sign of improvement until the beginning of the seventeenth century, when that famous master, Peter Paul Rubens, brought new life and fresh vigour to the Flemish school of painting, and "quickened the whole realm of art." Of his actual pupils the most famous and, as we shall see later, the most skilful, was Anthony Van Dyck.

Rubens's Early Triumphs.

At the time of his birth in 1577, Rubens's parents lived in exile at Siegen, a small village in Westphalia. After his father's death, his mother returned with her children to Antwerp, and young Peter Paul Rubens went to a Jesuit school until his fifteenth year, when he became an art student.

But the young genius soon yearned for a wider world and fresh sources of inspiration. In 1600 he, therefore, set out for Italy, where he remained for eight years, studying the works of the great Italian masters, and exercising his own gifts as a painter to such good effect that he was appointed Court Painter to the Duke of Mantua. In 1623 the Duke sent Rubens on a mission to Spain, where he painted several pictures for Philip III, and also " The Four Philosophers."

The last picture Rubens painted in Italy was a representation of St. Gregory, which the artist took with him when he returned to Antwerp in 1608. Shortly after his return, he was appointed Court Painter to Albert and Isabella, the Regents of the Netherlands.

Famous Paintings by Rubens.

Rubens painted at this early period his famous picture, " Raising of the Cross," which is now in the Cathedral of Notre-Dame, Antwerp, where also may be seen the later work, "Descent from the Cross." The scene of the first painting is the rocky plateau at the top of Golgotha. With startling reality the picture renders the painful side of " brutal force wreaking blind hate."

In the " Descent from the Cross," the body of Christ has been taken down and is lying on a winding-sheet in the middle of the picture. Two workmen are bending over the "arms" of the Cross, while Joseph of Arimathia and Nicodemus stand on ladders half-way up the cross. The Virgin and St. John are standing at the foot, while Mary Magdalene and Mary Cleophas are kneeling in front, and are vying with each other in the care and tenderness with which they are lowering the Saviour's body.

A Great Variety of Subjects.

Rubens painted a great variety of subjects, including many more of a religious character. He painted nearly all the principal events of the Gospel story and many scenes from the Old Testament, as well as a number of subjects taken from the lives of the saints.

One of the best of Rubens's pictures of the lives of the saints is "The Last Communion of St. Francis of Assisi," in which the "little poor brother" wears an expression of profound grief mingled with deep reverence. The whole work, which is in the Antwerp Museum, is particularly rich in religious feeling.

Historical Pictures.

Rubens painted some remarkably interesting historical scenes, including "The Joyous Entry of the Cardinal Infanta of Spain," and "The Coronation of Marie de Medici."

Equally interesting is the picture by Rubens of the marriage of Marie de Medici to her uncle, the Grand Duke Ferdinand, acting as proxy to King Henry IV. In this work, too, Rubens allows his lively imagination full play, but the leading figures in the composition are painted with remarkable realism. Marie de Medici stands with her chin raised haughtily, while she extends a hand for her unromantic-looking uncle to place the ring on her finger which will bind her to Henry IV. There are, however, tender little touches in the picture: the bride's train is held by a charming little girl with a flaming torch, and in the foreground a lapdog looks up devotedly at the future queen.

Anthony Van Dyck.

Of Rubens's actual pupils Van Dyck reveals the greatest skill as a painter, and is by far the most famous. He was born at Antwerp in 1599, and died in London in 1641. He rapidly developed a style similar in many respects to his master's brilliant work.

During his short life Van Dyck painted a remarkable variety of subjects, but it is mainly to his splendid portraits that he owes his world-wide fame. His life may be divided into four periods: the first spent in Antwerp, the second in Italy, the third again in Antwerp, and the fourth in London.

The finest and most widely-known picture belonging to the first period is "St. Martin Sharing His Cloak with a Beggar." Both the colour and composition of the work are remarkably effective, and there is a fine romantic air in the countenance and bearing of the young saint that makes a strong appeal. In both conception and treatment the painting reveals a fresh, romantic young spirit, and is distinctly characteristic of Van Dyck's early work.

Van Dyck's Eventful Travels.

Van Dyck went to Italy in 1620 with letters of introduction from Rubens, and visited Genoa, Rome, Florence, Venice and other important centres, studying the works of the Italian masters. He made a prolonged stay at Genoa, and there painted a number of pictures. In 1625 he returned to Antwerp and rose to distinction as a Court painter.

Van Dyck visited London twice before he finally settled there in 1632. On his first presentation to Charles he obtained permission to paint the King and Queen. His work gave great satisfaction, and he was generously rewarded. He was honoured with a knighthood and given a pension, together with a town house at Blackfriars and a country residence at Eltham. He was now in a position to demand high fees for his portraits.

Frans Snyders.

Frans Snyders was born at Antwerp in 1579 and died there in 1657. He was one of the greatest animal painters of the Flemish school, and was so remarkably skilful in painting still life that the great Rubens often sought his assistance. There is, for example, a spendid work by Rubens and Snyders in the Iveagh Bequest, Ben Wood, in which Rubens himself is seen with a dead deer across his shoulders, while his wife is near-by with a basket of fruit upon her head. There is, moreover, on Rubens's right arm a basket containing dead game. The rich display of "still life" in this brilliant picture is painted by Snyders; the human figures are from Rubens's vigorous brush.

Jordaens and His Remarkable Paintings.

The most brilliant of the Antwerp painters who were not actually pupils of Rubens is the remarkably original artist, Jacopo Jordaens; He was born in 1593 and died in 1678. He showed at first a remarkable independence of Rubens, and remained true to the traditions of the early Flemish school, but in his later works he reveals the widespread influence of the Great Master. All his life, however, he painted subjects from the common life of his time, and became known as a painter of the lower classes. One of his first pictures illustrates a subject to which he frequently returned. It is called "The Satyr and the Peasant," and illustrates one of Æsop's fables. Jordaens used the story as a reason for painting a peasant family in their cottage home. He made no attempt to glorify his rustics. He depicted them in a strong light and in a manner that lays special stress on the words: "Have nothing to do with him whose mouth blows hot and cold."

David Teniers and Adrian Brouwer.

Another illustrious figure in the golden age of Flemish art was David Teniers. He was born in 1610 and died in 1690. He devoted himself to the representation of peasant life and handled his subject with such spirit and dexterity of touch, and with such an effective sense of humour, that he is considered the finest painter of Flemish peasant life. It must be allowed, however, that Teniers was influenced by masters of the Dutch school of genre painters. His tones are warm and golden and remarkably luminous in his best works.

"The Village Festival" is characteristic of his lighter style. The fair is in full swing. Some of the folk are dancing, some are drinking, while others are making love. The figure of St. Sebastian on the flag, which floats from an upper window in the inn, indicates that it is an archer's festival, and the lord of the village with his family can be seen coming to take part in the merry scene.

Adrian Brouwer took a different view of peasant life. "Teniers' rustics are over-dignified rather than over-licentious." Even in their maddest revels they are not wanting in a certain sense of decorum. Brouwer, on the other hand, painted them either brutalised, or excited and maddened by drink. And yet, strange to say, the artist himself was a man of remarkable refinement and delicacy of feeling. He delighted in delicate harmonies of colour, and was quick to appreciate and render transient light-effects. He reveals, as in the case of Teniers, the influence of the Dutch school of painting. But it has been said of both Teniers and Brouwer that their later works show clearly the infectious influence of the masterly style of the great Peter Paul Rubens.

E. W. WALTERS.—*Great Thoughts.*

Indian Poets through Indian eyes.

The suggestion that there can be a distinctively Indian view of English poetry might at first appear to be anomalous. Literature in every country is the product of many complex factors and is intimately connected with its culture and traditions. It is also particularly influenced by its taste and outlook. This is why the literatures of no two countries are similar in all respects and to say this is not necessarily to deny the universality of great art. Literary appreciation must take account of circumstances which influence the origin and development of literature and in most cases criticism is merely its interpretation in terms of these ; for the critic cannot claim the right of judging according to arbitrary tests. Community of feelings and thoughts between the maker and critic of literature, and not their difference is the basis of true appreciation. English poetry is thus seen in its true perspective only from the viewpoint of English ideas, taste and culture—it can be adequately appraised only with reference to literary canons and ideals of life which prevail in the country of its origin. An attempt to form an estimate of it in the light of literary principles and tastes of a foreign country might appear to be unmeaning. Appreciation of English poetry by an Indian critic as such would thus seem to be barren and fruitless.

Yet, strangely enough, this is exactly the advice I received from a well known Brisish literary journal. A small book written by me and entitled "Studies in Spenser" was published by the University of Calcutta some years back. It deals with the philosophical background of Spenser's poetry and attempts to trace the sources of some of Spenser's philosophical ideas. The review on this book published in the Modern Language Review of Cambridge contained a suggestion which was most unexpected. After pointing out the complexity of the subject and the difficulty of ascertaining the provenance of ideas, the reviewer said :—

"In the end much must remain a matter of opinion ; we are glad to have Mr. Bhattacharjee's based on knowledge and thought. We would be even more glad to have a candid account of how Spenser's poetry strikes an *Indian critic* " (Modern Language Review, April, 1930). Obviously the reviewer felt disappointed in not getting the Indian view of Spenser's poetry.

Indians have been studying English literature for more than a century and they have from the very beginning viewed it through glasses borrowed from England. Indian scholars and students have learnt to appraise it and appreciate its beauty and worth solely with the help of critical apparatus forged across the seas. It is only natural that they should have accepted the estimate of English poets arrived at by English critics. Probably the Modern Language Review wanted to suggest that Indian scholars should also have their own independent estimate of English literature, uninfluenced by what they have learnt about it from English critics. This will undoubtedly be shaped by quite different factors—to this, certainly, Indian ways of looking at men and things, Indian canons of criticism and Indian thought and philosophy must contribute copiously. It may be argued with plausibility that the Indian estimate may exist side by side with the English—one need not supplant the other. Indian systems of philosophy are actually studied along with European systems, Indian methods or business organisation exist side by side with European, Indian systems of Education and Administration are seen flourishing side by side with Western systems. It is not therefore quite unreasonable to expect that attempts should be made to formulate an Indian view of English poetry which might be appreciated side by side with the English. It might not be always uninteresting or useless. French and German critics have their own views of English literature which are not always identical with those of English critics, but which are none the less deserving of attention and careful perusal. Voltaire's opinion of Shakespeare might not be quite correct, but Schlegel's and Victor Hugo's views are not negligible and Goethe's unstinted admiration of Byron is not beside the mark. It is not impossible for the same reader to appreciate different views without finally subscribing to any one of them as infallible.

The suggestion of the Modern Language Review, though not uureasonable, is beset with many practical difficulties. Strictly speaking, there is no All-India literature as there is no Indian school of criticism. The vernacular literatures of the Provinces have grown up independently of one another, though they have in different proportions derived nourishment from the classical Sanskrit, Persian, Arabic, etc. There are no canons of literary criticism or ideals of literary art accepted by all of them.

It must however be admitted that inspite of difference there is a cultural unity in India. The fusion of different cultures like Aryan, Dravidian and Muslim has not been complete ; yet a common meeting-ground has been reached which helps the different peoples of India to appreciate one another's thoughts and ideals to a certain extent.

This common meeting-ground has been furnished by a body of thoughts and speculations on life and reality or universe. Though religious tenets and creeds tend to keep separate the different communities in India, they are attracted towards one another by these ideas which supply the basis of Indian spiritual culture.

We shall make an attempt to interpret English poetry in the light of a system of thought which is appreciated by certain sections of Indian people, though not by all Indians.

One current of spiritual speculation in India conceives of the universe as a manifestation of power. It is not merely force in the ordinary sense of the word but something much more comprehensive. Man is a microcosm and whatever exists in the universe or the macrocosm is also supposed to exist in him. Hence man, like the universe, is a manifestation of power which is of various types. A classification of the types of power which reveal themselves in the human being has also been made. But it is not accepted by all the exponents of this system. Says Sir John Woodroffe in his lectures of the Tantras, "Mind is a power ; so is matter......Reasoning, Will and Feeling such as love, aversion and so forth are all aspects of mind-power in its general sense. Force is power translated to the material plane, and is therefore only one and the grossest aspect of Power, but all these special powers are limited forms of the great creative Power which is the Mother of Universe." Here the gradation of powers has been made according to their duration and subtlety. Physical force which works on the material plane depends for its success on material factors like mass, weight and volume. It occupies the lowest position and above it are ranged forms of power which, though less effective at first, ultimately prevail. The Power which expresses itself as Feeling is no match for sheer physical force and for the time being, but it is of longer duration and has a more abiding influence than the latter which spends itself quickly. Strength of Will is more potent than gusts of feeling; for into his deliberate determination a man puts all his mental energy and vigour. The power of intellect comes next. "Knowledge is Power" is an old adage. Science controls the forces of nature and in the struggle for existence those who are best equipped intellectually or scientifically are sure to survive. Mightier even than Intellect or Science is Spirit, "The great creative Power which is the Mother of the Universe." It moves and transforms the world just as it pleases; it destroys the old order and brings in the new; it crushes Kingdoms and empires and sets up new ones in their places. Like the wind it bloweth where it listeth. Nothing can withstand it and the mightiest arm and the sharpest brains are alike powerless to check its victorious march. The realisation of Spirit as "the great creative Power" is regarded as man's Summum Bonum in this system which is based on the belief that to be weak is miserable and that strength leads to the realisation of Truth, Good and Beauty. Sadhana is the means of progressive realisation of the different forms of power till the highest form is reached. The process is a difficult one—it is like a toilsome, uphill march, and there are very few who can reach the highest pinnacle.

With this brief and incomplete résumé of a characteristically Indian system of thought, an attempt may now be made to study some English poets from a new point of view. Such a study has undoubtedly its defects and shortcomings. Verse-craft and technique will have to be left out of consideration altogether. The system being concerned only with inner experiences conceived as forces or powers, their thoughts and ideals alone can here be dealt with. In other words, only the philosophy underlying their poetry may be interpreted according to Indian categories of thought.

M. M. BHATTACHERJE.

Electronic Eye that sees in the Dark.

An "electronic eye" capable of piercing the dark and presenting inestimable possibilities as an aid to air and sea navigation, offence and defence in war time, and to the astronomer and bacteriologist, was introduced recently before the American Association for the Advancement of Science by Dr. V. K. Zworykin and Dr. George A. Morton of the Radio Corporation of America laboratories.

The "eye" was asserted to have its greatest practicable possibilities as an interchangeable telescope or microscope. On a ship at sea it could pierce complete darkness and reproduce the image of a smokestack of another vessel, Dr. Morton believes. In war time, a landing field could be

" illuminated " with infra-red light, making it invisible to the enemy but in clear relief to planes equipped with the electronic telescope. Such " illumination " would mean only the insertion of black filters in ordinary flood lights. An automobile equipped with dual infra-red and subdued visible light and the electronic telescope would be less subject to low visibility hazards of driving. With it one can see the world in which there are no colours, a zone which, when made visible, is twice as broad as that of normal sight, a zone heretofore limited to the eyes of a few insects, and to them only in a few areas.

The eye is a vacuum tube, shaped like an overgrown electric light bulb. Its socket end is a new lens, which picks up the invisible rays of infra-red, or heat, and of ultra-violet. Its bulb end is an artificial retina, a round, frosted glass screen. On this screen things hidden in darkness and those of the colourless world become visible in shades of greenish black and white.

Technically, it is an electron optical tube. The invisible rays enter its lens end as in a telescope. The lens, of glass or quartz, is coated on the inside with cresium, a metal which gives off electrons when light rays touch it. These electrons stream from the lens into the interior of the vacuum tube. The number of electrons is proportional to the amount of light. They stream off the lens like invisible smoke. Normally they would eddy and spiral, but the new tube focuses them, causing them to act like light and carry to the screen end of the tube the pattern of the object or scene toward which the tube is pointed. At the screen end a fluorescent coating on the glass changes the invisible electrons into ordinary light, visible to the eye. The tube is enclosed in a telescope-shaped housing. A small electric battery operates it, similar to the principle of a flashlight.

Inner Culture.

At Home and Abroad

Conditions for entry of Indians into Iraq

The conditions on which an Indian could go and reside in Iraq were stated in the Assembly recently by Sir Aubrey Metcalfe, Political Secretary, in reply to Pandit Govind Ballabh Pant's question. Indians may enter Iraq on obtaining entry visa for Iraq, which entitles them to remain there without other formality for three months. Indians intending to reside in Iraq for more than three months are required to register with the Iraqi Police and to obtain a residence permit valid for one year and renewable thereafter. This residence permit is in general granted on production of a guarantee of repatriation by the British Consular Officer, who, in turn, requires either a deposit of Rs. 100 or guarantee of some individual or firm known to him to enable him to issue this guarantee. Deposits are refunded to the depositors on their leaving Iraq in so far as they have not been utilised for repatriation expenses.

Council of State

The Council of State adopted, without a dissentient voice Sir K. Ramunni Menon's resolution urging removal of existing sex disqualification for election and nomination to the Council of State in respect of women generally.

Archaeological finds in Kotah State

Thickly populated cities inhabited by cultured people once stood in the tiger-infested jungles of Kotah State, from the buried ruins of which Dr. A. S. Altekar, Manindra Chandra Nandi Professor of Ancient History and Culture, Benares Hindu University, has made a discovery of important inscriptions and monuments, throwing considerable new light on ancient Indian history and culture.

Karakoram Expedition

The advance party of the first French Karakoram Expedition under the leadership of M. H. De Sagogne, arrived in India recently. The objective of their expedition is the "hidden peak" on the Karakoram which had hitherto not been climbed. Its height is 26,000 feet. The leader of the party was optimistic about the result of his expedition and said they would start to climb about the middle of April. They hoped to return by the beginning of August. The remaining members of the party will arrive on April 3. The expedition has been sponsored by the French Alpine Club.

Deputation to Malaya

It is understood that the Government of India have decided to accept the invitation of the Malaya Government to send a deputation to Malaya to study the condition of Indian labourers in the Settlements and their demands for a rise in wages, and examining the Malaya Government's plea for permanent exemption for the Sex Ratio Rule and the continuance of the assisted emigration scheme. It is understood that the deputation will be confined to the members of the Standing Emigration Committee of: the Central Legislature and two from the Assembly and one from the Council of State may form the membership of the deputation.

Rebuilding Quetta

Mr. C. L. Lemmon, earthquake-proof building expert, who has been appointed by the Government of India to assist military engineers in rebuilding Quetta, arrived last week, accompanied by his wife. Mr. Lemmon interviewed, said he would have Simla as his headquarters and make periodical visits to Quetta to supervise the progress of the rebuilding of Quetta. He was in favour of earthquake-proof cement concrete buildings and was against putting up any structure with bricks. He has been led to this conclusion by his experience of earthquake resistance buildings in California, where he had seen several earthquakes, but none so severe as the one that devastated Quetta. Mr. Lemmon also advocated designing each building according to the purpose for which it was being constructed. Mr. Lemmon was Senior Instructor in the School of Architecture, Liverpool, while his wife is an artist and painter.

End of the Locarno Pact

The following are stated to be the main points of the Note of Herr Hitler handed over to the Ambassadors of the Locarno Powers:—Firstly, Germany attacks the Locarno Agreement on account of the Franco-Soviet Pact; secondly, she regards herself as free from stipulations regarding the demilitarised Rhineland Zone; thirdly, Germany expresses her readiness to agree to a new demilitarized zone, provided France and Belgium also demilitarise the zone of their frontiers; fourthly, she offers to sign a twenty-five year non-aggression pact in the West, provided Britain and Italy agree to be guarantors; fifthly, Germany offers to admit Holland if she desires; sixthly, she offers to conclude an Air Pact in the West and a non-aggression pact in the East, including Lithuania; seventhly, Germany expects that within a reasonable time, through friendly negotiations, the question of colonies will be amicably settled. If all these matters are agreed to Germany is ready to return to the League of Nations, provided the Covenant is separated from the Peace Treaty. The Memorandum. also emphasised that the Franco-Soviet pact was aimed against Germany, by which France was compelled to enter hostilities with Germany, contrary to the principles of the League of Nations.

League and Broadcasting in the cause of Peace

Following a consultation of Governments on a draft Convention relating to the use of broadcasting in the cause of peace, the Council, on January 20th, decided, on the recommendation of the representative of France, to summon a conference at Geneva on September 3rd, 1936, with a view to concluding a final international convention on the subject. It was decided to invite to the conference both members and non-members of the League of Nations and to ask Governments to send representatives to the conference with the necessary credentials to enable them to sign the proposed convention.

League and Danzig

At the final meeting of the Council, a satisfactory solution was arrived at for the Danzig question after Mr. Eden, as Rapporteur, ably assisted by M. Beck, Foreign Minister of Poland, had held numerous conversations with Mr. Lester, the League's High Commissioner for Danzig and M. Greiser, President of the Danzig Senate.

The problem, briefly stated, was one of bringing the decree-laws which had recently been passed by the Danzig Senate—which now has a National-Socialist majority—into line with the Danzig constitution, which is guaranteed by the League of Nations. The Council, as well as the World Court, considered that a number of these decrees were wholly inconsistent with the Danzig Constitution, particularly as regards the rights of free associations composed of Danzig citizens who do not belong to the majority party.

Unanimous agreement was reached in a Council resolution, which calls on the Senate of the Free City of Danzig to take all measures required to govern the city in conformity with the spirit of the Constitution. It also noted that the Senate was taking the necessary steps to revoke the decrees inconsistent with the Constitution and to amend other decrees where necessary. The Council repeated its complete confidence in the High Commissioner and thanked, especially the representative of Poland for his valuable assistance.

League and Revision of Text-books

In view of the importance, as noted by a resolution of the last Assembly, of ensuring the impartiality of school text-books, especially history books, the Council decided, on the Assembly's recommendation, to communicate to States Members and non-members of the League a draft declaration prepared by the Intellectual Co-operation Committee for the purpose mentioned.

The draft declaration would ask all Governments to see that the attention of the competent authorities in each country, authors of school text-books especially, should be drawn to the expediency of assigning as large a place as possible to the history of other nations and of giving prominence in the teaching of world history to facts calculated to bring about a realisation of the interdependence of nations.

The declaration also points out the desirability of putting school children on their guard against allegations and interpretations capable of arousing unjust prejudices against other nations.

This declaration would be kept open for signature by all States and would be kept at the Secretariat of the League.

League and Mandates

No special questions were raised by the Council in adopting the report represented by the representative at Roumania on the twenty-eighth session.

of the Permanent Mandates Commission, which reported on the administration during 1934 of Ruanda-Urundi (Under Belgian mandate), Togoland (under French mandate), Togoland (under British mandate), Cameroons (under French mandate), Cameroons (under British mandate), the Pacific Islands (under Japanese mandate), and Western Samoa (under New Zealand mandate).

League and International Repression of Terrorism

It will be recalled that, following the assassination of King Alexander of Yugoslavia and M. Barthou, of France, the Council, on December 10th, 1934, adopted a resolution, set up a Committee of Experts to study the question of international co-operation against terrorism, and drew up a preliminary draft international Convention on the subject.

This Committee held its first session in April-May, 1935, and drew up a report which was circulated to the Council and Members of the League for their observations.

A second session of the Committee was held in January, 1936, and two draft Conventions drawn up: one a convention for the international prevention and punishment of terrorism, and the other a Convention for the creation of an international criminal court.

These draft conventions were transmitted, together with a report, to the Council on January 22nd, which directed the Secretary-General to transmit them to Governments, Members and non-members of the League, with the request that these Governments make any observations they wish to, upon them, by July 15th, 1936.

These conventions, and the Governments' observations, it was decided, would be placed on the agenda of the next ordinary session of the Assembly.

News and Views

[A Monthly Record of News and Views relating to Culture and Academic Institutions, Events and Movements in India and outside.]

School Of Oriental Studies

The School of Oriental Studies, opened by the late king George, in Khaki, in 1917, said farewell to its premises in Finsbury-circus. With it have moved to Westminster forty teachers of about sixty different African and Oriental languages.

The most popular are Arabic, Persian and Chinese. The least popular last year, were Efik and Isoko, West African languages, each of which had only one pupil. A surprisingly small number of pupils learn Japanese. Last year, out of a total of 424, only 13 were learning Japanese, and they were principally Army and Air Force officers. Despite the increasing commerial importance of Japan very few English commercial firms trouble to learn its language, excusing themselves on the ground that it is too difficult.

Aligarh Muslim University

The Aligarh Muslim University has conferred the degree of Doctor of Laws on the Viceroy. The degree was conferred by His Exalted Highness the Nizam of Hyderabad, the Chancellor of the University, at a special Convocation on the 22nd March.

Delhi University

It is understood that the Academic Council of the Delhi University has decided in accordance with the Government Circular to extend the Bachelor of Arts course to three years from two as at present.

Bombay University

Mr. S. G. Warty, General Secretary, University Reform League, has issued the following appeal to graduates:—

As a result of the agitation carried on for some time past, the University of Bombay has responded to the public demand to some extent at least, and lowered the registration fees of graduates from Rs. 15 to Rs. 5, so that any graduate now, irrespective of his standing, can get himself registered and become a voter for Senate election by paying Rs. 5 once for all to the University.

Committee of Authors

A Committee of authors has been formed in London to prepare an address for Dr. Sigmund Freud on his eightieth birthday, which falls next May. Playwrights, novelists and artists all over the world will be invited to sign a message expressing admiration for a scientist who has influenced contemporary thought so widely.

Mr. H. G. Wells is the only English member of the committee which includes Stefan Zweig, Jules Romains and Romain Rolland. The committee will present a petition to the Nobel Prize Committee to consider Professor Freud for this year's prize.

Harvard University

This year the tercentenary of the foundation of Harvard University will be celebrated. It was founded in September, 1636, after the general court of the Colony of Massachusetts had voted £400 for the establishment of a "School or College."

In the same year, John Harvard, a dissenting minister, left £750 and a library of 250 books to the college. It was then named after him, and the little town, Newtown, where it was situated, renamed Cambridge because most of the leading colonists had been at that university.

Harvard is the oldest American University, though there are at least six others more ancient than any in England except Oxford and Cambridge. It now has some 8,000 students and an endowment of nearly 100,000,000 dollars. Tuition for an academic year costs £80, board £60 and lodging at least £80, so that the minimum cost is about £250 a year, which is about the same as at Oxford or Cambridge. At the beginning of the century £100 met a careful student's essential annual expenses.

Assam University

Mr. J. R. Cunningham has submitted his report in connection with the establishment of a University in Assam.

He has recommended that the seat of the University should be at Shillong. All existing colleges in Assam will be affiliated to it and there will be a part-time Vice-Chancellor.

Mysore University

On the recommendation of the Principal of the Mysore Medical College, the University Council has resolved to admit non-Mysoreans from provinces not having their own Medical Colleges.

His Highness the Maharaja, as Chancellor of the Mysore University, will preside over a special convocation for conferring an honorary degree on Sir K. P. Puttanna Chetty, retired member of the Executive Council and donor of a Town Hall to Bangalore.

Dr. E. P. Metcalfe, Vice-Chancellor, proceeded home on leave to-day. Mr. N. S. Subba Rao, Director of Public Instruction, will act as Vice-Chancellor.

Patna University

At the Patna University Senate meeting on March 28, the Vice-Chancellor, on behalf of the Syndicate, it is understood, moved that the Doctorate of Philosophy be conferred on Mr. K. P. Jayaswal, a well-known Oriental scholar and archaeologist.

University of London : William Meyer Studentship

The University College Committee will award, in June 1936, a Sir William Meyer Studentship in European History, of the value of about £120, tenable for two years, in accordance with the following terms extracted from the Regulations:—

1. The Studentship shall be known as the Sir William Meyer Studentship.
2. The Studentship is tenable for two years, subject to satisfactory progress.
3. Candidates must be graduates of a University of the British Empire and must be qualified to enter upon an approved course of training in methods of research, with a view to taking an approved higher degree in the University of London.
4. The candidate elected will be required to devote his whole time to this work.
5. On or before 1st June in the year of the award, each candidate will be required to submit a statement giving full particulars of his educational career, and the branch or branches of research which he desires to pursue.
6. If none of the candidates who come forward is judged to be of sufficient merit, the College Committee may award the Studentship for encouragement of proficiency in the History and Geography of India.
7. Candidates wishing to compete should communicate with the Secretary as soon as possible, *and not later than 1st June, 1936.*

The Need of an Institute of Cultural Fellowship

A wrong belief has grown up that we are so radically different, so positively contradictory, in our mental constitution that really nature is at work when we hold aloof and that it would be going against the design of nature and facts of history to try to put in a common bond between us. Our primary task is to break up this illusion of supposed antagonism in habits of thought. This object can be accomplished through a well-organised INSTITUTE OF CULTURAL FELLOWSHIP. It cannot, of course, offer a spectacular programme, but as a constructive endeavour to help a silent and slow growth of goodwill it is the work the absence of which has rendered pure politics hitherto futile.

The INSTITUTE will provide for facilities to carry on comparative studies in the cultural heritage of Hinduism and Islam. Much of the duplication of energies may be avoided and economy secured if some of the Universities refuse to live in academic detachment from the crying need of the day and arrange for such studies and researches whereby the sense of cultural affinities may be built into the life and soul of the rising generations. There must be a regular crusade for rewriting the much misrepresented history of our mediaeval India.

Along with researches, attention must also be paid to the creation of 'belles lettres' for generating the feeling of common nationalism through literature and art. Short stories, comic sketches and one-act plays will serve the purpose well. Essay competitions may also be encouraged. Dramas and film productions will, however, prove particularly useful in mass education. The task of bringing up our future generations in an atmosphere of cultural understanding can be effectively done only by the provision not only in our literature but also in our college and school text-books of such matters as tell the truth of our cultural followship. A good deal of our communal trouble can be best solved by treating it as an educational problem.

Apart from technical researches and real literatures, there should be produced pamphleteering booklets and bulletins for broadcast. These writings are mainly to be devoted to religious and economic issues which are among the chief agencies for disturbances. Besides, missionaries should be trained and sent for work amongst the simple folk with whom communalism is far from being a natural business but on whom it has been imposed by scheming people.

There must also be got up a network of Clubs for the proper functioning of generous social sympathies on a basis broader than personal friendships.

In conclusion, it must once more be emphasised that communalism is more a psychological than a political problem. The two different communities appear to nourish adverse conceptions of each other's mental composition. This is due to their speedily developing ignorance of affinities in their cultural make-up. This ignorance is begetting passion and prejudice which have crystallized into what is called communalism. This psychological atmosphere is offering sympathetic reception to every agency of conflict and helping to put perverse constructions upon religious doctrines, ritualistic observances and economic rivalries.

Atulananda Chakrabarti.

Miscellany

INDIA'S AFFINITIES WITH EUR-AMERICA IN SOROKIN'S SOCIOLOGY.

In Sorokin's sociological investigations Indian facts and ideas occupy a mentionable place. Comparative sociography furnishes the data of his *Social Mobility* (New York, 1927). In this work the analogies, parallelisms, identities and affinities between the facts, institutions and movements of India and those of the rest of the world, which it was a special object of the present author's *Futurism of Young Asia* (Berlin, 1922) to demonstrate, have been brought out in a conspicuous manner. In this treatise Sorokin does not deal with ideas, ideals or theories but with the actual processes of life as developed in the diverse regions and races of the world.

In the factual sociography of the world Sorokin does not consider India to be *sui generis.* "Interoccupational stratification" is considered by him to be a social fact of the past and the present. While describing the superimposition of the caste-occupational groups in the Hindu system he points out that of the eight guilds established by Numa or Servius Tullius in ancient Rome three were more important from the social standpoint. Among the guilds of medieval Europe there were some which were more "privileged" than the rest. The "six crops" of France and the "guilda mercantoria" of England are instances in point. Among the occupational groups of the contemporary societies also he finds "if not a juridical, at least a factual stratification" (pp. 99-100, 128).

The rise and fall of groups as distinguished from the rise and fall of individuals is a form of social mobility in the vertical line. Indian sociography has arrested Sorokin's interest in this regard. The processes involved in this group-mobility as manifest in the ascendency of the Brahmanical aristocracy are considered by him to be identical with those that led to the gradual rise of the Christian Bishop, Clergy and the Church as a whole after Constantine. The rise and fall of the French legists as well as of the bourgeoisie and the royal aristocracies in Russia, Germany and Austria, nay, the elevation of the Russian communists after 1918 to the place occupied by the Czarist aristocracy, —all embody the principles underlying the growth of what may be called the Hindu Brahmanocracy (p. 134).

While establishing his thesis that there has scarcely been any society whose strata are absolutely closed Sorokin brings into bold relief the facts of vertical social mobility even in the caste-society of the Hindus. He quotes Manu and Gautama to demonstrate that not only did the Brahmanas fall but that the outcastes also rose. It is pointed out that "in the seventh generation," as says Gautama (IV), "men may obtain a change of caste either being raised to a higher or being degraded to a lower one." He admits that in vertical mobility, although less intensive, Indian history was but repeating the stories of Greece, Rome, Egypt, China and medieval Europe (pp. 139-141, 161).

According to Sorokin, in every country the intensity of vertical social mobility, fluctuates from period to period. India is no exception to the rule which is illustrated by China, Greece, Rome, medieval and modern Europe. In order to demonstrate the universal character of the social processes in India he exhibits the epochs of caste-rigidity as well as of caste-decline as a series of social waves (pp. 145, 161).

In the discussion of the rôle of learning as a "social elevator" or ladder and of the educational institution as a "channel of vertical circulation" India has her place by the side of China, Turkey, modern Western societies, etc. It is pointed out, however, that it is to the upper social strata only that education and initiation are confined, these being forbidden for the Sudras. Even in this item Sorokin does not find India to be exceptional. Similar situations, says he, "we find in some periods of the European societies also." He quotes the decree of Richard II in England to the effect that no bondman or bondwoman shall place their children at school, as has been done, so as to advance their children in the world" (pp. 171-172).

Among other channels of vertical circulation he mentions the religious organizations of Buddhism and Hinduism as similar to those of the Christian Church, Mohammedanism and Confucianism in their rôle as social ladders or elevators (pp. 168-169). In the field of successful money-making as a social ladder, also, India has been cited for illustrations like other countries (pp. 177-178, 181).

According to Sorokin all the mechanisms,—the "sieves,"—by which individuals are socially "tested," "selected" and "distributed" among different social strata are to be found in the Indian social organization. We find that India does not present a peculiar case. The almost sacred character of the family was as much a dominant feature of India as of Greece, Rome and medieval Europe down to the fourteenth century. The marriages in those societies were regulated by "eugenic" practices. In India as elsewhere the family served as a powerful testing and selective agency (pp. 184-186).

The functions of the school as a testing, selective and distributive agency were as prominent in India and China as in the modern Eur-American societies. Incidentally, it is interesting to observe that according to Sorokin the Brahmanas constituted the most "powerful aristocracy of biological and social selection." In order to pass successfully the test of the Hindu educational institutions the students had to display not only an ability to learn the Vedas but "extraordinary moral and social qualities." "Only men with an extraordinary will power and spirit," says he, "could meet such a test" (pp. 191-192, 194-195, 210, 545-546).

One of Sorokin's inductive generalizations in regard to the vitality and health of the *élites* is as follows: "The leaders and the higher classes of almost all societies seem to have been, on the average, superior physically to the lower classes." The care given to physical health in connection with the training of Indian Ksatriyas as well as Brahmanas was according to him a universal feature in the ancient world and is universal even to-day (pp. 269, 270, 272, 279).

If Sorokin's *Social Mobility* is a study in facts and *Realpolitik*, his later work *Contemporary Sociological Theories* (New York, 1928) is, as the title indicates, a treatise dealing with ideology. In this work also indological material has been introduced by the author at every important stage of his discussions bearing on the present-day schools of sociology. He tries to exhibit the old Hindu thinkers as colleagues and comrades of the thinkers in ancient Eur-Asia, and all of them as precursors, suggestive or full-fledged, of the thinkers of the modern world.

Along with ancient Greece ancient India is referred to in connection with the early enunciations of the "mechanistic school" of sociology, the standpoint which interprets social phenomena in terms of physics, chemistry etc. The "materialistic atomism" of the Hindus is an item in point (p. 4). The "thinkers of ancient India" have likewise their place "among the great multitude of people who have tried to emphasize the various effects of geographical conditions on man's behaviour and psychology and on social organization, social processes and the historical destinies of a group" (p. 100).

The "bio-organismic school of sociology" is described as having predecessors among the Hindus as among the Chinese, Greeks and Romans. In regard to the comparison of a society, particularly of a state in its social classes, institutions and social processes with an organism, especially with man or with his body and soul, or with part of his body and bodily processes, Sorokin commences with passages from Manu and then passes on to Plato, Aristotle, Cicero, Seneca and others (pp. 197-198).

According to Sorokin what is now termed "eugenics" was very extensively practised in ancient India as in Palestine and Greece. He quotes Manu, Apastamba, Gautama, Narada and Vishnu to show that the Hindus like the Jews of the *Old Testament* and the Greeks of the *Odyssey* and the *Iliad*, Plato and Aristotle, attached considerable importance to "blood," "race," "selection," "heredity" (pp. 219-220, 358).

In regard to ancient eugenics Sorokin's *Social Mobility* (New York, 1927), which, as we have seen, is mainly a study in institutions and facts, has likewise much to say. In this work also he places the Hindu "ideas" of "blameless marriage," "blameable marriage," etc., alongside of those of Plato, Hammurabi and Confucius (pp. 184-186, 208-209).

The "sociologistic school" of sociology is described by Sorokin as that which interprets social or psychical facts as due to "interactions" and as the result of "correlation with a certain social condition." Among the first exponents of this school he finds the *Dhammapada* and the *Upanishads* as well represented as Confucianism and Plato's *Republic* (*Cont. Soc. Theor.*, pp. 435-436). The bulk of the old Indian philosophy and ethics (especially, that of Buddhism), says he, is based upon the idea that our "I" or "Self" with its empirical properties, suffering and joys is a product of social contact and exists as long as the contact exists.

Sorokin is convinced that the consciousness about the importance of "economic factors" in human behaviour, social organization and the historical destiny of a society did not originate with Marx and Engels but that it can be traced back to "immemorial times." Among the ancient representatives of this kind of thought he finds Buddha, Vishnu, Manu, Narada, *Vedanta-sutras*, Brihaspati, Gautama and Apastamba in the company of Confucius and Mencius of China and Thucydides, Plato and Aristotle of Greece, as well as Cicero, Livy and Pliny of Rome (pp. 514-515).

Like the so-called "economic interpretation" of history or culture the so-called "psychological interpretation of the dynamics of the universe" also is found by Sorokin to be in evidence among the thinkers of the ancient world. Manu, the *Upanishads* and the *Dhammapada* are quoted by him in the same breath with the Chinese philosophers as well as Plato, Aristotle, Zeno, Polybius, the Church Fathers and the majority of the medieval thinkers (p. 601).

In Sorokin's sociological analysis there is a kind of "sieve" within each channel of vertical circulation whose function is to sift the individuals and accord them their proper place. He believes that every society from the earliest times has followed the "principle" that the social placement of individuals must be according to talent. This "ideology" he detects in Indian as much as in Chinese, Greek and Roman writers (*Social Mobility*, pp. 182, 208).

In the present author's studies in Hindu culture (1910-22) attention was directed to two fallacies of Orientalists and traditional sociologists. One was monism and the other was their inveterate obsession by the dogma of alleged distinction between the East and the West. It is interesting that Sorokin's works have not only challenged the monistic interpretations of culture and social relationships but the ideologies of race-distinctions as well. In his historico-comparative and statistico-psychological investigations there is no place for India as a country in splendid isolation, geographical or cultural. The "facts" and "ideas" examined by him point to no extraordinary dominating or monistic impacts of region, climate or race. India's affinities with the rest of the world in institutions as well as ideology are thus automatically established wherever affinities are in evidence. From the standpoint of general sociology Sorokin's work as a reformer is to be appraised as considerable, nay, revolutionary. And its impacts on indology ought to be profound. For one thing, they are immensely calculated to militate against the indology as established by Max Mueller, Sénart and Max Weber.

Benoy Kumar Sarkar.

THE THEORY OF WAGES IN THE EPOCH OF SOCIAL INSURANCES.[1]

It is in the *milieu* of a huge institutional complex that the "economic man" of to-day,—the employer no less than the employee,—has to function. The least that the economic theorist is justified in postulating in regard to the theatre of economic activities is the "freedom of enterprise." Economic freedom is the farthest removed from the realities of economic life, especially such as has developed in Eur-America and Japan under the conditions of the "second industrial revolution" and "neo-capitalism." In the first place, the "social expenses" of national budget which comprise the "benefits" of social insurance as well as "poor relief" constitute the most fundamental background of institutions, in the midst of which the earnings of the economic man have to make their appearance. No theory of wages can be realistic and adequate enough which is not oriented to the considerations of public finance such as the state-directed economic and societal "planning" and campaign against poverty inject into the economic world at every item of its functioning. The negation of *laissez faire* has grown into the greatest of all realities in the internal economy of nations.

In the second place, even without or rather outside of state intervention there are the innumerable "frictions" to economic competition engendered by the doctrines as well as facts of *solidarisme*. Both employees and employers—well-organized into unions on each side as they are,—have got used to the regime of give-and-take, mutuality, "inter-pendence." The employer is no more a free-to-choose individual than the employee. The earnings of labour, wages, salaries, bonuses, and what not,—require therefore to be interpreted in terms of these new conditions of the labour world in which, in the last analysis, not so much individualist competition as reciprocal co-operation virtually rules.

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[1] Resumé of the present author's paper for the Nineteenth Indian Economic Conference held at Dacca (*The Theory of Wages in the Light of Social Insurance and Public Finance*), January, 1936.

Social insurance cannot in theory be described as a system of doles or charities because it is essentially insurance and, as such, is based on premium paid by the insured.

The " dole-ful " character is apparent, however, in the facts (1) that a part of the premium is paid by the employer, and (2) that another part of the premium is paid, in several branches of social insurance and in many countries, by the state. In regard to the first point, the employer's contribution, it may perhaps be described as part-payment of " supplementary wage " and cannot therefore be described as a charity or dole even in liberal, *laissez faire* or orthodox economic thinking.

But the contribution by the State is likely to be treated as pure charity or dole, and the wage-earner or salaried employee treated in the same manner as a " public charge," nay, as a pauper depending on Government benevolence. It is evident that state dole is rendered possible simply because of allocations from the national finances which naturally come from the citizens' taxes. The wage-earner and salaried employee become thereby the charity-boys of the nation. The element of dole involved in this item cannot be ignored either in classical economics or in socialist economics. Naturally, therefore, the State contribution is condemned on all sides as a bounty or subvention to the employers or capitalists who are thereby enabled to curtail their pay-bill. The economic system which normally requires a state-subsidy for employers cannot be regarded as a legitimate one. The perpetual protection of capitalists by the State is, curiously enough, the most outstanding fact of modern economy in so far as and to the extent that social insurance is an established institution.

It is to be remembered that in unemployment " assistance " as well as in " poor relief," as organized in the British Isles, the question of risk from the standpoint of insurance does not arise. The problem of approximating the benefit, grant, allowance or relief to the risk is out of the question. The financial responsibility is borne by those persons who are the farthest removed from the likelihood, possibility, danger, or risk of unemployment, namely, the capitalists, employers and higher middle classes. The cost of unemployment relief (and semi-insurance?) in these two instances is met by the tax-payer. It is at the expenses of the comparatively richer classes that the unemployed are enabled by the State to carry on.

In regard to the unemployment " insurance proper," also, it is not always possible to detect any logical connection between the benefit and the risk. No consideration has been paid to the question as to whether the percentages of unemployment are high or low in regard to those classes for whom the insurance has been declared to be compulsory. The rates of contribution as well as benefit have been fixed in an arbitrary although uniform manner without reference to the branches of business, rates of wages or age-groups. Only, the women and the juveniles have been accorded the right to lower contribution as well as lower benefits. On the other hand, children's allowances have been admitted although the parents have not been burdened with higher contributions. Altogether, the more "risky" occupations and age-groups have been " protected " at the cost of the others, *i.e.*, the more favourably situated.

Nothing illustrates more clearly the institutional transformation in the economic *milieu* than the revolution in public finance brought about in modern times. An aspect of this revolution in economic institutions consists in the fact, as emphasized by Tivaroni, that "the wealth raised by taxation from one social class is not spent by the state for the satisfaction of the requirements of that class but is assigned, wholly or in part, to those of another class.' In other words, the institutional economics to-day is normally used to the Finance Acts such as legalize the *trasferimento di ricchezza da una ad altra classe* (transference of wealth from one to another class).

The *trasferimento di ricchezza da una ad altra classe* on a more or less large scale is the most signal feature of contemporary institutional economics in virtually every country of the world. Extra-wage earnings or supplementary wages are through this agency normally flowing into the wage-fund or wage-stream. The solution of the wage-problem as a question of earnings derived by the workingman or clerk as a competitive economic agent is, therefore, a question which economics as such has failed to consummate. In so far as there is a solution at all it is essentially "uneconomic," and in the instance discussed, political. The problem of "fair wages" continues still to be the "will-o'-the wisp" of economic theory.

As long as the State has to maintain, in part at any rate, the wage-earning classes in order to keep them going one is forced to admit that the wages as economic categories, *i.e.*, earnings in the "open market" fall short of the minimum requirements of the wage-earner. The wages, as they are, do not normally cover the necessities for sickness, accident, old age, unemployment and so forth.

The most stable of all economic generalizations, then, should appear to be the "iron law" of wages formulated by the German socialist Lassalle on the basis of Malthus and Ricardo.

In modern times the general level of wages has risen, as one can see in the improvements in the *per capita* consumption of nations. But to use an old phrase in reference to modern conditions, perhaps it is still possible to speak in a rather general manner of the "standard of wretchedness" as determining the wage-rates in most occupations even in countries commanding high national dividends.

Evidently, even with the "second industrial revolution," "neo-capitalism," social assurance and what not we have not seen the last term in the progress of mankind so far as the problems of poverty and the poorer classes are concerned. And as for India, situated as she is somewhere in the earlier stages of the "first industrial revolution," equipped as she is with very few trade unions, and those again of a primitive and unorganized character, and suffering as she does under poverty against which a seriously planned warfare has hardly as yet commenced, and where therefore social assurance is not yet a question of practical politics,—we have reasons to be more solicitous about the safeguarding of not only the economic welfare of workingmen and other employees but also of their position as "moral agents." And in this regard nothing ought to be envisaged as more powerful instruments than the organization of trade unions on a legal and secure basis as well as the promotion of social insurance among all ranks and in all occupations.

BENOYKUMAR SARKAR.

Reviews and Notices of Books

Great Britain and the German Navy, by E. L. Woodward, M.A.: Oxford University Press, 1935. Pp. 525.

This work gives an account of Anglo-German relations from the latter part of the nineteenth century to the outbreak of the World War. The main thesis of this interesting work, which is based upon British, French, Austrian and German documents, published by various foreign offices, is that the British would have come to an understanding with Germany provided the latter did not insist on challenging British naval supremacy. So far the thesis is correct. But the book is really a presentation of British points of view on the development of Anglo-German hostility before the World War. In page 193, the author, quoting Sir Edward Grey, makes it clear that there was no Anglo-Russian Naval Agreement concluded before April, 1914. However the author mentions on page 382 of exchange of notes between Russia and Great Britain on the subject on November 12-13, 1912. But the author fails to mention the famous Grey-Sazanow conversations held in the Balmoral Castle on September 24, 1912, onwards ; during which Grey assured the Russian Statesman that Britain would blockade Germany in the North Sea, in case of a War by which France and Russia may be involved with Germany and also assured that Britain would not sign any agreement with Germany in which Britain will be forced to remain neutral in case of such a War (*vide* documents 805 and 810, of *British Documents on the Origins of the War, 1898-1914, Vol. IX*, by Gooch and Temperley, London, 1933, pages 750-759 and 769). Therefore, it is clear that long before 1914, Britain was committed to an anti-German foreign policy not merely because of naval competition, but also for political reasons of curbing growing power of Germany in the continent of Europe and also to consolidate the ever-expanding British colonial empire in Africa and Asia through Anglo-French support, as well as the then existing Anglo-Japanese Alliance.

Inspite of its limitations, it is a very useful volume for students of international politics, specially Anglo-German relation.

TARAKNATH DAS.

Down but not out, by the author of The Private papers of a Bankrupt Bookseller. George Allen and Unwin Ltd., London, November, 1935. 5*s*.

In these days of chronic unemployment on a mass scale, while economists are busy making recovery plans, something immediate by way of relief requires to be discovered and placed in the hands of people with compulsory leisure. Mr. Darling (who, it transpires; is the author of this book and other books also, and whose interest, it is refreshing to note, is not confined to the book-world) has tried successfully to find this relief. Peter Gogg has not only lost his job but his wife and child as well, after they had been with him through suffering for a comparatively brief period. What remains to him for comfort ? Well, cleanliness in personal habits, occasional piloting children across the road full of traffic, a new hot-water bottle, municipal elections which give a fourteen days' course in Local Government, toasted cheese,—in short, the attitude of reasonable acquiescence, of making the most of what life offers, is most paying now. This new stoicism links our Peter Goggs to Marcus Aurelius—the grim present to the hallowed past—and is a more healthy way than looking upon social inequalities either as God's gift or the devil's. Written in a simple style which never ceases to charm, the book will exert a healthy influence on its readers.

P. R. SEN.

Amrita Vachan: Bengali translation of the Hindi version of the discourses on Radhasvami Faith by Maharaj Saheb Pandit Brahmasankar Misra, M.A., issued by the Radhasvami Satsang Sabha, Dayalbagh, Agra (First edition, 1935).

Dayalbagh: being a brief account of the spiritual, educational and industrial institutions of the Radhasvami Satsang. 15th edition, 1935.

The Satsang movement had its inception in 1861 when a new method of spiritual practice, 'a message of eternal peace and joy to all nations' and an easy process of realising God and proceeding to all-pervading conscious force was declared for the liberation of all by Sivadayal Sinha who was born in Agra, in 1818. Mischievous Christian missionary propaganda has even tried to suppress his real name and make much of his honorific courtesy title 'Svamiji maharaj' the master. The first Master of the faith departed in 1878 after making public the main tenets of the 'Radhasvami mat' amongst three or four thousand followers. His main works were Hindi prose Sarvachan and Sarvachan in Hindi verse, the former being translated a year ago by R. S. Satsang, Allahabad. His place was taken up by his chief disciple Rai Saligram Saheb Bahadur who wrote several books, both in verse and prose, upon the principles of this religion which have been expounded on scientific lines in some of them ! To endow religion with practical and scientific interest and to divest religious matters from being shrouded in sentimentality, mysticism and dogmatic faith, Pandit Brahma Sankar Misra, M.A., the disciple of Huzoor Saligram Sinha Maharaj proceeded to offer some English discourses to a Bengali Barrister clearly defining the object in view and prescribing practical measures for the attainment of that object so far as religion is concerned and thus directing religious research to be conducted in the same lines as scientific research. After the demise of Maharaj Brahma Sankar Misra Saheb in 1907 there was a schism and a group followed the leadership of Huzoor Sankar Saheb and another group that of Huzoor Buaji Sahiba, the sister of Brahma Sankar. Since 1913 the former group is under the leadership of Anand Svarup Sahebji Maharaj who was knighted and the latter is conducted at Allahabad under Babaji Maharaj Rai Madhav Svarup. The latter tries to publish the old books and maintain the old traditions as unchanged as possible while the activities of the former, embracing educational institutes, women's college, model industries, technical college, dairy and agricultural farms, etc., etc., show its money-making institution and service leagues which translate the matter-of-fact scientific research of religion into action perhaps such as it is understood there.

Coming back to the 'Discourses' the attempt at or finding out of some scientific basis of religious doctrines made by the founder of the doctrine is undoubtedly unique and unparalleled. The doctrine needs from time to time elaboration and representation in tune with the scientific achievements of the time. The world process in course of time brings out, through science and philosophy, new truths of the nature of man and the universe and the Right descendants of the Kingdom of Truth and Eternity and Unchangeability is known by this presentation of the eternal truths and ultimate reality with emphasis on the right points, illuminating further the current knowledge with which it is not in conflict. Materialisation of religio-scientific dogma and elaboration of cosmogonical theology merely proves futile. Many discrepancies of an eluding type and nature are bound to come in. This is pronounced in those faiths which have just stopped judging the culmination of human achievement through revelation at a certain point as in the Rig Veda or the Genesis of the Gospels. Theosophists often speak of astral planes and experiences of light and colour in them, but in the Discourses will be found some practical methods of passing through those experiences and beyond in a matter-of-fact way without losing oneself in the dazzling glories of the intermediate stages. The Vaishnav doctrines often emphasise the existence of a creation in the spirit-plane of which the creation in the material and grosser spheres is but an adumbration and a miniature—here also will be found a mere matter-of-fact and realistic view-point of these truths almost on parallel lines through Masters who have reached the goal.

The Bengali translation by a competent Bengali could have followed the original English as it is; it claims to have followed the Hindi elaboration and version by Sir Ananda Svarup. As such though the author's language is lucid and the style commendable to readers of the English original, there has been a good deal of distortion and one feels as if the spirit of the original is not there. However, Bengal is always liberal in the choice of its spiritual leaders. Even Chaitanya Dev and Sri Ramakrishna acknowledged their non-Bengali Gurus. This Bengali rendering in forcing attention to the deep movement in U. P. will do a distinct service to Bengal specially as many there are in Bengal and America who get results from this Holy Name or this Inner Sound Practice or both, declared by Swamiji Sivadayal Sinha Maharaj and choose to be or are made to be oblivious of the Master-Founder.

PANCHANAN MITRA.

Ourselves

[*I. The late Sir Kedarnath Das.—II. University Representative at the London University Centenary Celebration.—III. Assistant Controller of Examinations.—IV. University Readership Fund.—V. University Representatives on the Board of Intermediate and Secondary Education, Dacca.—VI. Asutosh Professor of History.—VII. Tagore Law Prfessorship for 1936.—VIII. Mr. Nagendranath Chandra.—IX. St. Paul's School, Darjeeling.—X. Changes in the Regulations.*]

I. THE LATE SIR KEDARNATH DAS.

The death of Sir Kedarnath Das, Kt., C.I.E., M.D., F.C.O.G., Principal, Carmichael Medical College, which took place on the 13th March last, has deprived the Senate of the valued support of one of its most distinguished members in the Faculties of Science and Medicine. The late Dr. Das was an eminent specialist in the particular subject of Medicine which he used to profess, and the medical profession is the poorer by his death. His services to this University were acknowledged in eloquent terms in the appreciative speech of the Vice-Chancellor, who moved the resolution of condolence at the meeting of the Senate held on the 28th March last. "For thirty-two years," said the Vice-Chancellor, "Sir Kedarnath was a familiar figure in the University. He was one of the most regular members the Senate of the University ever had.. Whether as a member of the Syndicate or a President of the Faculty of Medicine or as President or member of the Board of Studies to which he was attached for a large number of years, wherever he served he served with unexampled devotion and loyalty. Bengal would remember him not only for the services he rendered to the University but also for the work he did in connection with the Carmichael Medical College, the only non-official institution of the kind in the country."

* * *

II. UNIVERSITY REPRESENTATIVE AT THE LONDON UNIVERSITY CENTENARY CELEBRATION.

The University of London will celebrate the centenary of its foundation during the days between the 29th June and 3rd July, 1936. Its Vice-Chancellor has been good enough to extend an invitation to this University to participate in the celebration. The Syndicate has gladly responded to the invitation by appointing the undermentioned gentlemen to represent this University at the function:—

Syamaprasad Mookerjee, Esq., M.A., B.L., Barrister-at-Law, M.L.C., Vice-Chancellor.

Bidhanchandra Roy, Esq., B.A., M.D., F.R.C.S. (Eng.), M.R.C.P. (Lond.), F.S.M.F. (Beng.).

Prof. Sisirkumar Mitra, D.SC.

Sir William Ewart Greaves, KT., M.A., D.L., Barrister-at-Law.

* * *

III. ASSISTANT CONTROLLER OF EXAMINATIONS.

We are glad to announce that Dr. Amarprasad Dasgupta, M.A., PH.D., has been appointed Assistant Controller of Examinations with effect from the 1st April, 1936. Dr. Dasgupta is well known in this University as well as outside, as an efficient Lecturer in History. He joined the teaching staff of the Post-Graduate Department only the other day, and, thanks to a sedulous application to work and no less to an amiable temperament, he forthwith proved his worth. Those who know him will be glad at his new appointment and we congratulate him most heartily on it.

* * *

IV. UNIVERSITY READERSHIP FUND.

It is deeply to be regretted that owing to a cut in the Government grant the University Readership Fund has been badly affected ; in fact; it is hardly sufficient to meet the purpose for which it was created. The normal grant which the Government makes is Rs. 4,000. During the current financial year this sum has been reduced by half, owing, it is said, to the present state of Provincial finances.

It is only a matter of Rs. 2,000, and to restore it, surely the Provincial finances will not turn much the worse. Let us hope the condition will improve. Meanwhile, would not the Government reconsider their decision ?

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V. UNIVERSITY REPRESENTATIVES ON THE BOARD OF INTERMEDIATE AND SECONDARY EDUCATION, DACCA.

The undermentioned gentlemen have been appointed representatives of this University on the Board of Intermediate and Secondary Education, Dacca during 1936-37 :—

Harendracoomar Mookerjee, Esq, M.A., Ph.D.
Pramathanath Banerjee, Esq., M.A., B.L, Barrister-at-Law.

* * *

VI. ASUTOSH PROFESSOR OF HISTORY.

The Senate, at their meeting held on the 28th March last, re-appointed Professor Surendranath Sen, M.A., Ph.D., B.Litt., Asutosh Professor in Mediaeval and Modern Indian History on the expiry of his present term of office till he attains his 60th year.

The decision of the Senate leaves nothing to be desired and we congratulate Prof. Sen on his permanent appointment.

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VII. TAGORE LAW PROFESSORSHIP FOR 1936.

It was a happy move that the Senate made at their meeting held on the 28th March last, in inviting the Hon'ble Sir Brojendralal Mitter, K.C.S.I., M.A., B.L., Barrister-at-Law, to accept appointment as Tagore Law Professor for 1936. In his varied experience as Advocate General of Bengal, as Law Member in the Council of the Governor-General, and as Member of the Executive Council of the Governor of Bengal, Sir Brojen has found himself confronted with many an intricate problem of Law, but thanks to his great intelligence and wisdom both as a lawyer and a jurist, he has surmounted every difficulty and has impressed men of the legal profession with the profundity of his learning. We hope Sir Brojen will accept the invitation of the University and save an anxious audience the pains of disappointment.

The subject of his lectures will be "The Position of India in International Law."

* * *

VIII. MR. NAGENDRANATH CHANDRA.

We are informed that in recognition of the valuable services rendered to the Government of French Indo-China, the distinction of Chevalier du Dragon d' Annam has been conferred on Mr. Nagendranath Chandra, M.A. Mr. Chandra is a great French scholar and has been connected with this University as a lecturer for a number of years. The distinction which is fairly equivalent to the C.I.E. reflects great credit on him, and we offer him our warmest congratulation on the hononr done to him by the French Government.

* * *

IX. ST. PAUL'S SCHOOL, DARJEELING.

We understand that St. Paul's School, Darjeeling, has been affiliated to this University in the undermentioned subjects, up to the Intermediate standard, with effect from the commencement of the session 1936-37:—

I.A.

English, Alt. Paper in English, Latin, History, Mathematics, Physics, Chemistry and Geography.

I.Sc.

English, Alt. Paper in English, Mathematics, Physics, Chemistry and Geography.

* * *

X. CHANGES IN THE REGULATIONS.

The Senate at their meeting held on the 28th March last adopted, subject to the final approval of the Government, certain changes in the Regulations relating to the higher study and examination in Applied Mathematics. The term " Mixed Mathematics " has been replaced by the term " Applied Mathematics."

The changes proposed are as follows:—

" There shall be a practical examination in all subjects other than Pure Mathematics, and candidates in all subjects other than Applied Mathematics shall be required to pass in the practical portion of the examination as well as in the theoretical portion defined in the Syllabuses.

In Pure Mathematics there shall be 8 papers of 4 hours each, each carrying 100 marks. In Applied Mathematics there shall be 8 full papers carrying total marks of 800 distributed as shown in the syllabus."

" Candidates in Applied Mathematics shall be expected to possess a sound general knowledge of a number of compulsory subjects and a detailed knowledge of selected topics as indicated below:—

1-4. Four theoretical papers of 4 hours each, each carrying 100 marks:—

(*a*)	General Mechanics	2 papers.
(*b*)	Hydromechanics	1 paper.
(*c*)	Analysis and Differential Equations	1 paper.

5. One theoretical half paper of $2\frac{1}{2}$ hours carrying 50 marks and another half paper comprising a practical examination carrying

50 marks in the Theory and Practice of Numerical Calculations including Combination of Observations. The two half papers together shall constitute one full paper.

6. One theoretical paper of four hours carrying 100 marks in two subjects to be selected by the candidates from a number of subjects prescribed by the Board of Higher Studies in Applied Mathematics.

Appended is a list of such subjects which may be added to or modified from time to time by the Board :—

(*a*) Theory of Potential.
(*b*) Spherical Astronomy.
(*c*) Elements of the Theory of Electricity.
(*d*) Elements of the Theory of Thermodynamics.

7-8. Two papers in one subject to be selected by the candidates from the following list which may be added to or modified from time to time by the Board of Higher Studies in Applied Mathematics :—

(*a*) Mathematical Theory of Elasticity
(*b*) Electricity and Magnetism
(*c*) Advanced Hydromechanics
(*d*) Geodesy and Geophysics
(*e*) Advanced Dynamics
(*f*) Celestial Mechanics
(*g*) Statistical Mechanics and Thermodynamics
(*h*) Quantum Mechanics and Wave Mechanics
(*i*) Theory of Relativity

Two papers of four hours each, each carrying 100 marks.

(*j*) Probability and Mathematical Statistics (one theoretical paper of four hours carrying 100 marks, one theoretical half paper of $2\frac{1}{2}$ hours carrying 50 marks and another half paper comprising a practical examination carrying 50 marks, the two half papers together shall constitute one full paper)."

"In order to pass in Applied Mathematics a candidate must obtain 288 marks. No minimum pass marks shall be required in each paper, but if in any paper a candidate obtains less than 25 marks those marks shall not be included in the aggregate, provided however, that if any candidate obtains not less than 30 per cent. of the marks in the Practical portion of the examination in a paper, all marks in that paper shall be included in the aggregate. Candidates obtaining 360 marks shall be placed in the second class and those obtaining 480 marks in the first class."

Publications Received.

The following publications have been received for notice in the Calcutta Review :—

1. Sri Swami Narayana—Bhai Manilal C. Pareksh.
2. A Class Book of Magnetism and Electricity—H. E. Hadley.
3. First Trigonometry for fourth forms—Tagob Mergan.
4. Tales from the Mystics of the East—Parakram Jung Bahadur.
5. The Ancient World—I. Tenen.
6. Hydrostatics—A. S. Ramsay.
7. Why Socialism—Jaya Prakash Narayan.
8. Freedom—J. L. Garvin.
9. Capitalism and the Consumer—Fred Henderson.
10. The Outline of English Verse—George H. Cowling.
11. Introductory Biology—Ernest Stenhouse.
12. A Banker meets Jesus—Roland von Hegednes.
13. Guide to all Government Services—J. N. Khosla.

UNIVERSITY OF CALCUTTA

Latest Publications

Rationalism in Practice (*Kamala Lectures*, 1932), by Dr. R. P. Paranjpye, M.A., Ph.D. Demy 8vo pp. 90+x, Rs. 1-8.

Tort by Animals (*Onauthnauth Deb Law Research Prize Thesis*), by Mr. Nirmalkumar Sen, M.A., B.L. Demy 8vo pp. 137+vi.

Persian Influence on Hindi, by Ambika Prasad Vajpayi, M.A. Demy 8vo pp. 213. Rs. 2-8.

Dynastic History of Northern India, Vol. II, by Dr. Hemchandra Ray, M.A. (Cal.), Ph.D. (Lond.). Royal 8vo pp. 634+xxiii, with 10 coloured maps and a Synchronistic Table. Rs. 15.

Journal of the Department of Letters, Vol. XXVIII. Royal 8vo pp. 404. Rs. 6.

The Buddhist Philosophy of Universal Flux, by Dr. Satkari Mookerjee, M.A., Ph.D. Royal 8vo pp. 448+xlvii. Rs. 5.

Burgess's Surya-Siddhanta, edited by Mr. Phanindra Lal Ganguly, M.A. Royal 8vo pp. 409+lxvi. Rs. 7.

Books in the Press

APRIL, 1936.

1. Studies in Shelley, by Mr. Amiyakumar Sen, M.A.
2. Problem of Minorities, by Dr. Dhirendranath Sen, M.A., Ph.D.
3. Towards a Systematic Study of the Vedanta, by Dr. Sarojkumar Das, M.A., Ph.D. (Lond.).
4. The Evolution of Indian Industry, by Dr. Rohinimohan Chaudhuri, M.A., Ph.D.
5. Water Supplies in Bengal, by Dr. Nisikanta Ray, M.B.
6. Studies in the History of Bengal Subah,—1740-1770, by Mr. Kalikinkar Dutt, M.A.
7. Paniniya Siksha, by Mr. Manomohan Ghosh, M.A.
8. General Catalogue of Bengali Manuscripts, edited by Mr. Manindramohan Bose, M.A.
9. Patua Sangit, edited by G. S. Dutt, Esq., I.C.S.
10. Pramanachandrika—English translation, by Dr. S. K. Maitra, M.A., Ph.D.
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Bangla Bhasha-Tattwer Bhumika, by Prof. S. K. Chatterji, M.A., D.Lit. (Second edition revised). D/C. 16mo pp. 184+16. 1933. Rs. 2-0.

Two Papers, in Bengali, on the fundamentals of Bengali linguistic and racial history and on some principles of Bengali linguistics.

History of Bengali Language, by Bijaychandra Mazumdar, B.L., Lecturer in Anthropology, Comparative Philology and Indian Vernaculars in the University of Calcutta. *Second Edition.* 1927. Demy 8vo pp. 323. Rs. 7-0.

The book gives a sketch, in broad outline, of the origin of the Bengali Language and the various influences—linguistic, ethnic, social—that shaped and moulded its earlier history.

In reviewing this book in the J.R.A.S. (1923, p. 443) *Dr. L. D. Barnett* writes:—" Mr. Mazumdar's work on account of its learning, vigorous style, and bold deviation from currently accepted doctrines deserves a fuller notice than can be accorded to it here. Opening with a stout denial of Sir G. Grierson's theory of the origin of Aryan vernaculars he maintains their derivation from the Vedic Language, and explains their variations as due to the influence of Non-Aryan speech, mainly Dravidian, in particular. Bengali, Oriya and Assamese are in his opinion all primarily evolved from one and the same Eastern Magadhi Prakrit and the first two have been influenced in a secondary degree by Dravidian Speech. To us the most attractive Chapters are II—IV on the names Vanga and Bangla, the geography of ancient Bangla, with the connected regions Gauda, Radha, and Vanga......... VI on Bengali phonology and VIII—IX, a fine study of accent in Sanskrit and Bengali and of the Bengali metrical system, which is of especial value as the author himself has won high distinction as a poet in his native language. On the whole it may be said that the book is most stimulating and suggestive, and that it presents a remarkable mass of interesting facts relating to modern Bengali."

History of Bengali Language and Literature (in English), by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Demy 8vo pp. 1067. 1911. *Slightly worm-eaten.* Reduced price. Rs. 11-8.

A comprehensive view of the development of the Bengali Language and Literature from the earliest times down to 1850. This book has very little affinity with the author's epoch-making Bengali work on the same subject, the arrangement adopted in the present work being altogether new and the latest facts, not anticipated in the Bengali treatise, having been incorporated in it. It has been accepted by orientalists everywhere as the most complete and authoritative work on the subject. The book is illustrated by many pictures including five coloured ones.

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Western Influence in Bengali Literature,, by Priyaranjan Sen, M.A. Demy 8vo pp. 417. Rs. 5-0.

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Bengali Ramayanas, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Demy 8vo pp. 335. Rs. 7-8.

In this book the author advances certain theories regarding the basic materials upon which the Epic of Valmiki was built and the ideals presented therein as also the sources of the Bengali Ramayanas and the principles contained in them.

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The Vaishnava Literature of Mediæval Bengal, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Demy 12mo pp. 312. 1917. Re. 1-6.

The book contains a connected history of the influence of Vaishnava Literature of the Mediæval Age on the development of Bengali Language, with concluding chapters on the relation between the Buddhistic and Vaishnava creeds and similarity between Vaishnavism and Christianity. It clearly shows how religion once played a great part in the building up of our national literature.

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* **Vaishnava Padabali,** by Rai Bahadur Dineschandra Sen, B.A., D.Litt., and Rai Bahadur Khagendranath Mitra, M.A. Royal 8vo pp. 170. Rs. 2-4.

* **Jataka Manjari,** by Rai Saheb Isan Ch. Ghosh, M.A. Royal 8vo pp. 340. Rs. 2-8.

Chaitanya and His Age (*Ramtanu Lahiri Research Fellowship Lectures for* 1919 *and* 1921), by Rai Bahadur Dineschandra Sen, B.A., D.Litt., with a Foreword by Prof. Sylvain Lévi. Demy 8vo pp. 453. 1922. Rs. 6.

The book gives a complete and consistent history of Chaitanya, his religious views, and of the sects that follows his religion, with an account of the condition of Bengal before the advent of the great subject of the memoirs. Everything dealt with in the book is based on old authority.

Chaitanya and His Companions, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Demy 8vo pp. 341. Rs. 2-0.

The book presents short life-sketches of Sri Chaitanya and his Bhaktas with a general history of the Vaishnava doctrine and a comparative study of mysticism (occidental and oriental).

Vanga-Sahitya-Parichaya or Typical Selections from Old Bengali Literature, Edited by Rai Bahadur Dineschandra Sen, B.A., D.Litt. In two parts. Royal 8vo pp. 2087. 1914. Rs. 16-12.

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* Text-book.

These volumes contain specimen writings of known or unknown Bengali authors from the ancient times down to the middle of the eighteenth century, thus showing the development of the Bengali style and Bengali language. The meanings of old and difficult words and phrases have been fully given on each page in foot-notes. Several beautiful coloured pictures illustrate the Volumes.

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Folk Literature of Bengal, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Demy 8vo pp. 404. Rs. 4-4.

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Eastern Bengal Ballads—Mymensingh, Vol. I, Part I, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Royal 8vo. In two parts, complete in 900 pages. 1926. Rs. 7-8.

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Do. Vol. II, Part I (*Edited with Introduction and Notes*), by Rai Bahadur Dineschandra Sen, B.A., D.Litt. (with 21 illustrations). Royal 8vo pp. 546. 1926. Rs. 7-8.

Do. Vol. III, Part I (*Edited with Introduction and Notes*), by Rai Bahadur Dineschandra Sen, B.A., D.Litt. (with one tri-colour and 23 one-colour illustrations). Royal 8vo pp. 510. 1928. Rs. 6.

Do. Vol. IV, Part I, by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Royal 8vo pp. 446+xii. 1932. Rs. 6.

Eastern Bengal Ballads (Maymansingha Gitika), Vol. I, Part II. Royal 8vo pp. 376. 1923. Rs. 5-0.

Purva-Banga Gitika, Vol. II, Part II (*Edited with Introduction and Notes*), by Rai Bahadur Dineschandra Sen, B.A., D.Litt. (with 21 illustrations). Royal 8vo pp. 585. 1926. Rs. 5.

Purva-Banga Gitika, Vol. III, Part II (*Edited with Introduction and Notes*), by Rai Bahadur Dineschandra Sen, B.A., D.Litt. (with one tri-colour and 23 one-colour illustrations). Royal 8vo pp. 577. 1930. Rs. 5-0.

Purva-Banga Gitika, Vol. IV, Part II (*Edited with Introduction and Notes*), by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Royal 8vo pp. 548. 1932. Rs. 5-0.

Satya Pirer Katha, edited by Nagendranath Gupta. Demy 8vo pp. 73. 1930. As. 8.

Kavikankan Chandi, Part I, Edited by Rai Bahadur Dineschandra Sen, Charuchandra Banerjee and Hrishikesh Basu. Royal 8vo pp. 350. 1924. Rs. 6.

In the preface of the book there is an interesting account of the original manuscripts of the Chandikavya preserved in the temple of Singhabahini attached to the house of the poet at Damunya. The present edition which is based on a copy of the original manuscripts brings the poem up to the story of Kalaketu.

Kavikankan Chandi, Part II, Edited by Rai Bahadur Dineschandra Sen, Charuchandra Banerjee and Hrishikesh Basu. Royal 8vo pp. 685. 1926. Rs. 6.

Chandimangala-bodhini or Notes on Kavikankan-Chandi, Part I, by Charuchandra Banerjee. Royal 8vo pp. 672. 1925. Rs. 6.

Do. Part II, by the same author. Royal 8vo pp. 425. Rs. 4-8.

Kavikankan-Chandi is one of the most important books of the Middle Bengali Literature for many reasons: it may be considered to be an historical document about the social, religious, political, economical, commercial and ethnological conditions of the 16th century Bengal. In the two volumes of the Bodhini or the Commentary, Mr. Charuchandra Banerjee, who is also one of the joint-editors of the text of Kavikankan-Chandi, has given a very elaborate commentary on the text, with philological notes, and has traced the history of the principal gods and goddesses of the Hindu pantheon from the very earliest times up to the present times, the social history of the times, the political and other conditions of the then Bengal as may be gleaned from the book. For these reasons these two volumes have become an indispensable guide in the field of Old and Middle Bengali researches and in editing any other book of those periods.

Govindadas's Karcha (*Edited with elaborate Introduction and Notes*), by Rai Bahadur Dineschandra Sen, B.A., D.Litt. Royal 8vo pp. 103. 1926. Re. 1-8.

Gopichandra, Part I, Edited by Bisweswar Bhattacharyya, B.A., Rai Bahadur Dineschandra Sen, B.A., D.Litt., and Basantaranjan Ray, Vidyatballabh. Royal 8vo pp. 311. 1922. Rs. 4-8.

Do. Part II. Royal 8vo pp. 434. 1924. Rs. 6.

It is a recension of the story of Raja Gopichandra, one of the greatest pre-Moslem legends of Bengal, as taken down from oral recitation in Northern Bengal. The text has been supplemented by different other recensions from Bengal, as printed by other scholars.

Sahajiya Sahitya, by Manindramohan Basu, M.A. Demy 8vo pp. 206. 1933. Rs. 2.

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Dina Chandidaser Padabali (*in Bengali*), by Manindramohan Bose, M.A. D/C 8vo pp. 386. 1935. Rs. 5.

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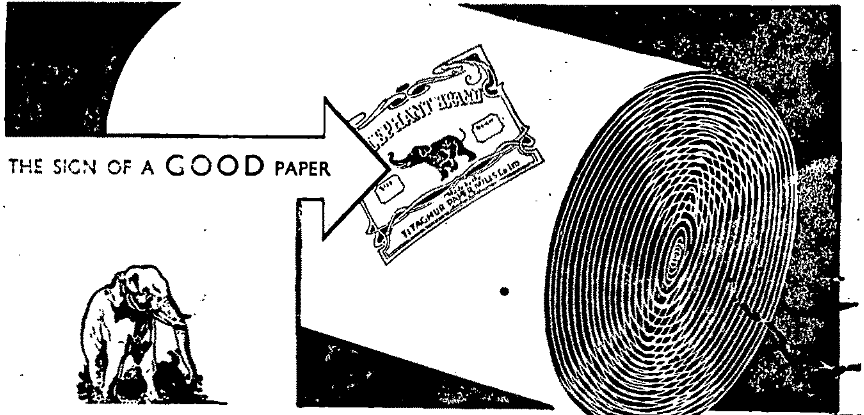
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CONTENTS

PAGE

Treaties 137
Madame Ellen Hörup

Hindi in the College of Fort William 140
Priyaranjan Sen, M.A., P.R.S.

Asghar 151
Amarnath Jha

Program Planning and Curriculum Construction 155
Dr. C. E. Turner, M.A., Dr.PH.

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CONTENTS—*continued.*

PAGE

Saivism and Associate Cults of Central Java 161
Himansu Bhusan Sarkar, M.A.
Rudyrd Kipling 177
Mohini Mohan Bhattacherje, M.A., B.L., P.R.S., PH.D.
Banking in Bengal 190
B. R. Biswas, M.A.
German Winter Relief as a Form of Social Service 206
Benoy Kumar Sarkar

Surendra Nath Mallik 216
C. C. Biswas, C.I.E., M.A., B.L.

Arts, Letters and Sciences 218
At Home and Abroad 224
News and Views 227
Miscellany 234
Reviews and Notices of books 240
Ourselves 242

THE CALCUTTA REVIEW

MAY, 1936

TREATIES

MADAME ELLEN HÖRUP
Geneva

THERE is much on this earth which is based on a misunderstanding ; much more than people know of. For example, there is now the honest indignation over the breach of a treaty. That is one of the few matters on which people can agree. It is indeed the duty of every upright person to feel this indignation, and in this he is supported by the press, the politicians and the governments. One has thus something to hold on to, and if this something is not the treaty itself, it can still be the indignation over the fact that the treaty has been broken.

Nevertheless this is a misunderstanding of the position.

The reason is that a treaty between nations is not the same as a contract between good citizens who sign their names and are obliged to honour their signatures if they wish to continue to be regarded as good citizens. An international treaty is something quite different. It has not the least to do with Right and Honesty. Whether it is called a Military or Defensive Alliance, a Non-Agression Pact or Collective Peace is a matter of indifference. It all means the same thing, and it all comes into existence in the same way.

An international treaty is an expression of the momentary grouping of the military Powers in relation to their interests and their military strengths, with their eyes fixed on the next war. A community of interests of the parties can exist, owing to the fact that at the moment they regard a certain Power as their common enemy. The treaty can also be forced upon the weaker Powers by the stronger ones, or it can be a coalition against that one Power which is growing so strong that it threatens to displace the equilibrium.

An international treaty or alliance is an experimental deployment of two hostile groups on a front line determined by the alliance. With the slightest displacement of interests or of relative strengths, the alliance breaks up and the front is shifted. This is exactly what has happened with the Treaty of Versailles and the Pact of Locarno.

As an act of vengeance the Treaty of Versailles was forced upon a starved, beaten Germany which was compelled to sign it. Everybody, whose vision was not blinded by the war, could see how hateful, stupid and dangerous that was. Many, however, entertained the sincere but naive hope that this dictated peace would lead to general disarmament, as was the presumption. This hope was disappointed, and the 65 million Germans, in their disarmed and humiliated country, had naturally only one thought: revenge for their defeat, consolation for humiliation and, first and foremost, the obliteration of every trace of the treaty of Versailles.

As soon as Germany was strong enough, she left the League of Nations and now quite openly concentrated her energies upon rearmament, thus breaking the Treaty of Versailles dealing with this point. Shortly after the Anglo-German Naval Agreement, "Germany demanded in cold blood," as the *New York Times* wrote (on the 2nd of February), "to occupy the Rhineland with troops and to fortify it, in direct contravention of the Treaties of Versailles and Locarno. The next thing is Germany's claim to her East African Colonies, which, as Bismarck said, were "not worth the bones of one Pomeranian Grenadier."

They were taken away from Germany however, by the Treaty of Versailles, and they must be won back again. And so forth as Germany's military strength increases.

It is a mistake to think that an international treaty has anything to do with sympathy or antipathy, with right or wrong. Neither is any treaty considered as lasting for ever. When it is not expressly stipulated how long it is to be valid, a treaty can be denounced at any time whatsoever, as for instance, the Anglo-Japanese treaty, which was concluded in 1902 and had been in force during the Russo-

Japanese War in 1905 and during the World War, but was denounced by England in 1922, when Japan became too strong a competitor in the Pacific Ocean. Moreover even if the duration of the treaty is stipulated the latter can be broken by the strongest party when it suits its purpose. Thus Mussolini broke the Treaty of Friendship with Abyssinia which was signed in 1926, and was to last for 20 years.

That treaties are handled in the way they are, is due to the fact that no international Right exists when it is a question of war or peace for the Great Powers. None indeed can exist. In a world of imperialistic Powers which are competing for monopoly profits war can never be excluded. It is for this reason also that things went with the League of Nations as they did. If the capitalistic countries cannot abolish war, neither can their representatives do so. They are wolves, which are all enemies of one another. They devour one another because there are no more lambs. No alliance whatsoever between wolves can safeguard us against war. No treaty whatsoever, which wolves conclude with one another, can bring us peace.

Let us not waste our indignation over the treaties, but rather let us apply the axe to the root of the tree.

HINDI IN THE COLLEGE OF FORT WILLIAM *

PRIYARANJAN SEN, M.A., P.R.S.

THE early years of the nineteenth century witnessed the beginning of efforts made to infuse vigour into our vernacular literature. It was the starting of the College of Fort William that gave an impetus to the composition and consequent publication of grammar and dictionary of some of the prominent modern Indian languages. Experience had shown that for the better administration of the country it was necessary to train those in authority in the language and customs of the people, so that interested intermediaries might not exploit both the rulers and the ruled. Hence a Public Department Notification, dated the 21st December, 1798, to the following effect: "From and after the 1st January 1801, no servant will be deemed eligible to any of the offices hereafter mentioned, unless he shall have passed an examination (the nature of which will be hereafter determined), in the laws and regulations of the languages, a knowledge of which is hereby declared to be an indispensable qualification." [1] A knowledge of Hindustani and Persian was enforced for situations in a Court of Justice. Writers in the Company's employ might before this at their own option receive instructions in some particular branches from specially authorised teachers or Moonshees; but during the Marquis of Wellesley's regime an attempt was made to make instruction regular and compulsory.

When the college was first started, some of the teachers at least were found ready and fully equipped to go on with their work. We must remember there were hardly then any text-books, or for that matter any help books either, to guide teachers or students. It was altogether an uphill task. But pioneering is its own reward, and adds zest to the work undertaken, and the newly appointed teachers proceeded with their work. Of these teachers the most arduous was John B. Gilchrist and his life is itself an illustration of the stuff that such teachers were made of in those days.

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* Read at the Oriental Conference, Mysore, 1935, and partly based on the records of the Government of India.

[1] Published on the 3rd January, 1799.

Gilchrist was appointed to the duty of an assistant surgeon sometime before 1783,[1] and was engaged under the Bombay Detachment. Before long he developed a taste for Hindi language and we find as early as 1785 that he had collected materials for a grammar and vocabulary of the "Hindooe Language" and Mr. Stibbert recommended this ingenious young man for leave of absence for twelve months so that he might have leisure and retirement to complete a grammar and vocabulary.[2] Before the end of 1786 he had made much progress in his work as appears from his letter to the Governor-General:

> "Having been employed for a considerable time, in the compilation of an extensive work, with encouragement from the Hon'ble the Board, I with submission take the liberty of laying before you, the first number of it: should the opinion of your Lordship and the Hon'ble the Council be favourable to my labours, I humbly solicit that you will grant it such patronage and protection as works of public utility have met with from this Government.
>
> Permit me also to intreat your indulgence to the gentleman out of the Presidency with free postage to the numbers as they are published and as an instance of the Public Utility and Consequence of the Hindoostanee Language being well understood I take the liberty of enclosing an extract from the Dictionary." [3]

How much progress he had made by this time with his work does not appear clearly; we learn from a letter in June, 1787, addressed by him to the Governor-General that he had then finished the first volume of the work after three years of continued labour.[4] Captain Kirkpatrick, who had been engaged on the same lines, left off for want of time and surplus energy. He requested permission to reside "somewhere in the Zemeendaree of Benares or if necessary in the Sooba of Oud" to facilitate his studies and that he might "have every possible assistance in the prosecution of them;" and as the nature of the work in which he had been engaged precluded every chance of earning money or winning any pecuniary advantages, he requested permission to cultivate indigo. Both the prayers were granted;

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[1] See a letter written by Colonel C. Morgan from Surat, dated the Jan. 26, 1783, to Warren Hastings. Government of India Records, OC 1, April, 40 of 1783.

[2] India Govt. letter, dated Jan. 15, 1785.

[3] India Govt. letter, dated the 2nd Novr., 1786, OC 8, Dec. 18, 1786.

[4] Public Proceedings, Govt. of India Records, June 1787, pp. 2139-42,

the Board permitted him to live at Benares to carry on his literary undertaking to a finish and also to cultivate indigo on his own account in that Zemindary; no such permission could be granted with reference to Oudh, it being outside their jurisdiction. In passing, it may be surmised that indigo cultivation was then new in the country as Gilchrist writes thus on the subject trying to persuade the authorities to agree to his proposal: "Indigo, with the manufactory of which, from a residence of some years in the West Indies, I am perfectly acquainted, and from which I have every reason to look for a recompence adequate to my labours; especially if I be so fortunate as to find Your Lordship of opinion, that the cultivation of the above article in this country, will in the end prove highly advantageous to the Honorable Company:" which it must have proved, otherwise there would have been no indigo disturbances.

We find Gilchrist writing next from Ghazeepore requesting, that the sum of twelve thousand rupees already ear-marked by the Company for two hundred copies of a projected work by Captain Kirkpatrick might be transferred to his account, as the Captain had already informed the Board of his resolution to relinquish the work and also because Gilchrist could not proceed with his own work because local pecuniary assistance, already promised, had failed him.[1] The generous help or patronage extended to Captain Kirkpatrick is an eloquent testimony no doubt to the bounty of the Hon'ble Company. Before 1791 he had finished his dictionary, but it landed him in pecuniary difficulties which he found beyond his resources to remove. He therefore appealed to his subscribers for an additional sum of Rs. 10 per copy, the original price was Rs. 40 for the whole, through an advertisement, an appeal that was complied with, indicating the confidence of the subscribers in him. The grammar and appendix were soon to follow.

It is only some years later that we find a further mention of Gilchrist in the records of the Government of India. He had meantime offered his services to give daily lessons in the Hindoostanee and Persian languages to the Junior Writers until they should have won such a proficiency as would enable them to study these languages with a Moonshee. As a compensation for the trouble he was permitted to draw the allowance for a Moonshee made to those Writers whom he was so instructing. This was to be with effect from the

---

[1] Govt. of India Records, Public, OC 18, Feb. 17, 1788.

1st January, 1799. There was to be an examination at the end of one year; and an apartment in the Writers' Buildings was appropriated to his use where he would reside and teach the Junior Writers on the week days. The writers were to attend their usual duties in the Public Offices while receiving instructions from him, and he was asked to keep a register of their attendance, and the progress made was to be inspected once a month by the Right Hon'ble the Governor General in Council.[1]

This, in fact, was the nucleus of the College of Fort William. The name had not been fixed up even to the end of 1799, when Gilchrist refers to the Oriental Seminary that was to be. We find the Governor General in the beginning of the year 1800 acquainting the Board that he had fixed on the 1st June, 1800, for holding an examination of the Junior Civil Servants of the Company who had been attending Mr. Gilchrist, for an examination in Hindoostanee, promising honorary rewards in cases of proficiency.[2] The college was started on the 4th May, 1800, and professorships were proposed to be established in various subjects in a minute dated the 18th August, 1800; after which the allowances, etc., to the Moonshees and to Mr. Gilchrist and other incidental expenses were transferred to the accounts of the college and the proceedings were thus regularized. An account of the expenses for December, 1803,[3] shows that the main establishment consisted of Hindoostanee Moonshees: 33 Moonshees, three translators, and one Nagree writer. Carey was not yet the outstanding figure, nor was Gilchrist the Principal of the College as is generally though erroneously held in some circles. The latter drew Rs. 1,500 sicca for November, 1803, as Professor of the Hindoostanee Language; his first assistant, Captain Mowatt, and his second assistant, Ensign Macdougall, drew Rs. 1,000 and Rs. 800 respectively, while William Carey, as "teacher of the Bengalee and Sanscrit Languages," received Rs. 500 only. If the pay is a criterion of the position in an educational institution, then this supplies data for estimating their relative importance as considered by the authorities. This scale of pay was considerably modified by 1807, and Carey was made the Professor of Sanskrit on the resignation of Colebrooke from the position.

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[1] Government of India, Public Proceedings, March 1799, pp. 615-618.
[2] Government of India, Public, OC. 14th Jan. 1800.
[3] Government of India, Public Proceedings No. 35, dated the 12th January, 1804.

While giving regular instruction to the Junior Writers, Gilchrist had been bringing out publications in the cause of the vernacular; thus we have his *Hindee Moral Preceptor,* a translation of Sadee's Pundnamu (Moral Instructions) in verses of his own ; and his *Hindee-Roman Orthoepigraphical Ultimatum* or "a systematic, discriminative view of oriental and occidental visible sounds, on fixed and practical principles for speedily acquiring the most accurate pronunciation, of many oriental languages; exemplified in one hundred popular anecdotes, tales, jests, maxims, and proverbs of the Hindoo Story Teller"—the Roman, Nagree and Persian scripts followed one after another. We have also his "Strangers' East Indian Guide to the Hindoostanee ; Grand Popular Language of India, Improperly called Moors. By the author of the Hindoostanee Dictionary, Grammar, etc.," printed at the Hindoostanee Press, by Tho. Hubbard, and first published in July, 1802. The book contains a dedication to Sir George Barlow which is interesting because it pays tribute to the rare critical scholarship of Sir George in point of the grammar and pronunciation of the Hindoostanee language, this in itself an index of the interest taken by the leading officials in the language. Gilchrist had not yet ceased to distinguish between Hindoostanee and Hinduwee and the days of the week are put in his book under three heads, Hindoostanee, Hinduwee and English ; thus we have under the three respective heads words like Etwar—Rubbee-bar—Sunday, etc. The book ran through at least three editions in 1802, 1808, 1820.

The intense energy which he had to put in for his work in the College of Fort William at last brought forth the inevitable breakdown. As early as the 23rd February, 1804, he sent to the Secretary, College Council, his resignation letter on grounds of "a sudden and severe indisposition." It was a highly regrettable step for him, almost ruinous, because it practically blighted all hopes that he might have cherished of advancement. He puts it briefly as follows: "As my mere printing charges incurred and disbursed in the present year 1803, amount to 23,100 Rupees and upwards, I cannot well estimate my loss by the unavoidable precipitancy of the present step, to be much short of the above sum, but which another year's residence here would have enabled me fully to put in a train of realizations."[1] The Council of the college, while submitting his application to His Excellency the Visitor of the college, bore "testimony to the zeal, ability and unremitting application" which he had shown in the discharge of his duties and held that his various literary works and publications in the Hindoostanee language had essentially promoted the purposes of the Collegiate Instruction; the authorities therefore permitted him to sail away homewards by the *Calcutta*. While in England he did not altogether lose his interest in the language the study of which he had made an object of his life; on the contrary, he revised and published some of his old books as well as continued his free courses of lectures to the Hon'ble Company's Assistant Surgeons and servants of every description. There were to be twenty-four lectures in two months to be repeated regularly in six months, winter and summer, on Tuesdays, Thursdays and Fridays at ten o'clock.

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[1] Extracted from Government of India, Public Consultation No. 66, dated 18th August 1805.

It was not for nothing that Elphinstone, the historian of India, called Gilchrist "the Founder of Hindee Philology and author of various works." He laboured hard to make the knowledge of Hindustanee easy of access to the European stranger in India, and with it he was much interested in the study of the language according to philological principles. He had a regular alphabetical scheme for which the reader is referred to his introduction to the "Hindustanee Philology; comprising a dictionary, English and Hindustanee, with a grammatical introduction, etc." Lt. Thomas Roebuck of the Madras Establishment and J. B. Elliot of the Bengal Civil Service were his friends (and the latter was a former pupil, too) who helped him in this work. What pioneer work he did in this respect was due to his experience and experiment in the College of Fort William. "Both the Persi-Arabic and Nagree are so defective, in various ways, as to require the modifications and distinguishing signs which I introduced some years ago, at the College in Calcutta, with the very best effects; these have of course been preserved in this work, and will be found in all the publications from the Hindustanee Press in Bengal, since that period." The substance of his large Hindoostanee Grammar is then reproduced, having been out of print by then. Gilchrist thus expressed himself as to the importance of improving the accessibility of the knowledge of Hindoostanee to the Englishmen: "Were the Hindoostanee a matter of little moment to the great majority of our youth who proceed to India; were it merely an ornamental or recondite part of their education, it would be of much less consequence to the nation, whether forty, or ten of fifty, ever acquired it fluently or not ; but being an object of vital importance, it certainly becomes worthy of our serious regard, that ten only of fifty shall fail in making due progress, which, with all the facilities I have given the learner, may still be the case." [1] The vision of the man shows his greatness ; it was not for nothing that Sir Henry Raeburn painted his portrait; and one of his learned co-operators compared him to the great lexicographer, Dr. Johnson.

Though the major portion of this paper has been devoted to Gilchrist, he was not the only European who contributed materially to the study of Hindoostanee in the College of Fort William. But his assistants, European officers who worked with him for the advancement of Hindi, require a separate article all to themselves. I shall seize another opportunity to publish an account of them. In his resignation letter Gilchrist refers to Dr. Hunter as being jointly responsible with others for the college presses and the Hindoostanee Press. This letter has been referred to already. Dr. Hunter was associated with the college and saw some of its publications through the press and also worked in a temporary manner as an Assistant Professor of the Hindoostanee Language during the leave of absence on medical grounds of Mr. Macdougall, "discharging the duty committed to him with equal ability and diligence," in 1805.[2] There is an interesting correspondence between the Government and Dr. William Hunter, in which the latter offers to undertake the compilation and publication of a dictionary, Hindoostanee and English ; he chose the order of the Persian alphabet, in preference to the Nagree, and in point of transliteration selected Gilchrist's as more convenient than Sir William Jones's, because the former was taught in the Hindoostanee Department of the College of Fort William. This offer was backed by the recommendation of the College Council, as that body was impressed by his knowledge of several oriental languages which are said to have constituted the Hindoostanee. Dr. Hunter asked for only one thousand rupees, as his monthly allowance as well as one Moonshee, one scribe, and two learned Hindoos then employed in the college, *viz.*, "Lalloo Lal Kub and Sudal Meesher Pandit." [3] The expense was, however, thought too much and the proposal dropped.

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[1] P. ii, Introduction, *Hindoostanee Philology*, Ed. 1825.

[2] Government of India, Public, 2nd January, 1806, Consultation No. 37.

[3] *Ibid*, Public, 13th June, 1805, Consultation No. 53.

I have already referred to annual disputations in the various Indian vernaculars ; more than one thesis pronounced at such disputations in the Hindoostanee language still exists,—I mean to quote now from that of the 29th March, 1803, pronounced by Mr. W. Chaplin of the Madras Establishment. The subject selected was that the Suttee was by nature disgusting and also a revolting practice from the moral point of view. I select only a few lines from it :[1]

आगे मेरा कहना वृथा इस लिये मैं जानता हूँ तुम्हारे जीमें वोही ध्यान है जो मेरे हिरदे समाया है इस कारण मैं सुनने को लौल गये हूं हेमहाराजो सें देखुं तो तुम कैसो कैसो पकड़ं करते हो यिह मैं विन लगाव कहता हूं जो कोई मेरे वाद को कछभी हुठावे वोही वड़ा ज्ञानो हैं।

The uncouthness of this passage will strike all the more when we place a passage from Lalluji's राजनीति by its side. There the style is clear and good for the beginner as well as pleasant to read for the scholar.[2]

कर्पूरद्वीप के मांहिं पद्मकेल नाम एक सरोवर है। काहू समें तहाके सब पंछियन मिलि एक हिरण्यगर्भ नाम हंस को राजा कियो। सो ह्वां राजकरनि लाग्यो। कह्यो है जहां राजा न होय तहां की प्रजा सुखसों न रहै। जैसें समुद्रमें विन केवट नाव न चलै· तैसें संसारमें हु राजा विन धर्म न निभै। राजा प्रजा को नित नित अधिकारे चाहै निज पुत्रको समान जान। आरु जो राजा प्रजा कौं पालन करि न वढ़ावै सो जगत में प्रतिष्ठा हू न पावै।

Names of some of the publications in the language mostly inspired by the College of Fort William are given below :

Hindee Manual, or Casket of India. Extracts from the works of Hindustani Authors. Compiled under the direction of John Gilchrist. *Calcutta,* 1802.

Hindee Story Teller, or Entertaining Expositor of the Roman, Persian, and Nagree characters in their appliction to the Hindoostanee Language, by John Gilchrist. 2 vols. *Calcutta,* 1802.

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[1] Primitiae Orientales, 1803 and 1804, p. 59.

[2] Cal. University Typical Selections from Hindi, Bk. VI, Pt. II. p. 193.

The Oriental Fabulist, compiled under the direction of John Gilchrist. Roman characters, pp. 37, 316. *Calcutta*, 1803.

Urdū risālah: By J. B. Gilchrist ;

or. *Qawʻid i zabān i Urdū*. Rules of Hindustani Grammar, By J. B. Gilchrist, pp. 181. *Calcutta*, 1820.

The Hindee-Roman Orthoepigraphical Ultimatum, or a *Systematic View of Oriental and Occidental Visible Sounds*. By John Gilchrist, pp. 84. *Calcutta*, 1804.

Ārā'ish i mahfil. A History of the Hindu Princes of Delhi compiled from Persian authorities by Sher 'Alī (Afsos), pp. 310, 21. 4to. *Calcutta*, 1808.

Āk͟htāq i Hindī. A translation of the Sanskrit Hitopadeśa from a Persian version, entitled *Miftāḥ-al- qutāb*, by Mīr Bāhādur 'Alī, pp. 2, 171. 4to. *Calcutta*, 1803.

Bāgh o Bahār. Translated, with notes, by Lewis Ferdinand Smith, pp. x, 248. 4to. *Calcutta*, 1813.

Baitāl-pachīsī. Translated from the Braj-bhāshā. By Mazhar 'Alī Khān (Wilā) and Lallū Lāl. Devan, char., pp. 179. 4to. *Calcutta*, 1805.

Ganj i k͟hwabī. A translation of the Persian Ak͟hlāq i muḥsinī of Hussain Va‾ 'iz Kāshifī. By Mīr Amman. Devan. char. (Imperfect, breaking off at p. 64). 4to. *Calcutta*, 1805?

Gul i Bakāwalī, also called Mazhab i ʻishq. A translation of the Persian romance of 'Izzat Allāh. By Nihāl Chand Lāhorī, pp. 7,220. 4to. *Calcutta*, 1804.

Ik͟hwān al-Safā. Translated from the Arabic by Maulavī Ikrām 'Alī, pp. 299. *Calcutta*, 1811.

Laṭā 'if i Hindī. A Collection of Humorous Stories in the Persian and Nagri characters, with a Vocabulary. By Lallū Lāl, pp. 124, 158, 86. *Calcutta*, 1810.

Naṣr i be-naẓīr. A prose version by Mīr Bahādur 'Alī of the Sihr al-bayān of Mīr Hasan. Edited, with an English preface, by J. Gilchrist, pp. 6, 169, 4to. *Calcutta*, 1803.

Totā-Kahānī. The Tales of a Parrot. Translated by Haidar Bak͟hsh (Haidarī) from Muhammad Qādiri's abridged Persian version of the *Ṭūṭī-nāmāh* of Nak͟hshabrī, pp. 168. 4to. *Calcutta*, 1804.

Ṣarf i Urdū. By Amānat Allāh. In verse, pp. 109. *Calcutta*, 1810.

Muntakhabāt : Hindī. Selections in Hindustani, with a verbal translation, and grammatical analysis of some part. By John Shakespeare. 2 vols. *London*, 1817-18.

The work that the College of Fort William did in the matter of the Indian vernaculars is generally commended by historians ; but it is ignored how much really it had done in this respect. As in the case of the other principal Indian vernaculars, the college gave an impetus to the study of Hindi, roused interest in the philology of the language, and supplied it with its grammar and dictionary, readers, etc. But the most important contribution has been in the matter of Hindi prose ;—as Grierson in his Modern Vernacular Literature of Hindustan writes, while dwelling on the years 1300-1857: " The period of the birth of that wonderful hybrid language known to Europeans as Hindi, and invented by them. In 1803, under Gilchrist's tuition, Lallū Jī Lāl wrote the Prem Sāgar in the mixed Urdu language of Akbar's camp-followers and of the market where men of all nations congregated, with this peculiarity that he used only nouns and particles of Indian, instead of those of Arabic and Persian, origin. The result was practically a newly-invented speech ; for though the grammar was the same as that of the prototype, the vocable was almost entirely changed. The new language, called by Europeans Hindī, has been adopted all over Hindustān as the *lingua franca* of Hindus, for a want existed which it fulfilled. It has become the recognised medium of literary prose throughout Northern India, but as it was nowhere a vernacular it has never been successfully used for poetry." [1] Lallū ji Lāl of Gujrat whose family had settled down in Agra came to Murshidabad for a living and spent seven years there in the Nawab's court. He was for some time a *protège* of Maharaj Ramkrishna. Providence brought him to the notice of Gilchrist. He retired in the year 1881 Samvat from the College of Fort William where he had served for twenty-four years; about a dozen books are ascribed to him; *Simhāsan battisi* and *Śakuntalā*, and *Prem Sāgar* in Khadi-boli, a grammar in Khadi-boli (*Bhāvākāidā*), an anthology of verses (*Sabhāvilās*), *Rājnīti* (in Braj-bhāshā), *Vaitāl-pacīsī* (Urdu), *Mādhav-vilās* in both prose and verse (*Braj-bhāshā*), etc., as well as *Lāl Chandrikā*, a commentary on the *Sat-sai* of Bihari Lal. He is justly acknowledged by Babu Shyamsundar Das of Benares as sharing with Sadal Misra and Saiyyad Insaulla Khan the honours of being the pioneers of Modern Hindi Prose. It is needless to add that they belonged at some time or other to the staff of the College of Fort William.[1] Lalluji in his preface to the *Prem Sāgar* gratefully remembers John Gilchrist as a competent appraiser of other people's worth, and a contributor to the happiness of men duly qualified, and he is no less warm in praising Dr. William Hunter who helped him on with his work. Sadal Misra of Arrah is known for his *Chandrāvatī* or *Nasiketopākhyān.* He edited the *Rām-charit-mānas.* He had gone to Calcutta when only 24 or 25 years old, and lived to the ripe age of 80 years.

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[1] Chap. X. This opinion of Grierson's invites criticism, specially with reference to the terms ' hybrid ' and ' newly invented.' The remarks were probably meant to suggest its introduction in literature for the first time.

The College of Fort William became out of date and was abolished in time. Though directly meant for the European servants of the Company, it indirectly helped a good deal the rise of the modern Indian languages. Hindi owes considerably to this institution like many other Indian languages and the services of Gilchrist, Hunter, Lallū Jī Lal and others deserve a grateful recognition in the History of Hindi literature that remains to be written in the days to come.

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[1] *Adhunik Hindī Gadyake adi Ācāryya*; see *Nagri Pracharini Patrika*, Samvat 1912, Pt. 6.

ASGHAR

PROF. AMARANATHA JHA,
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URDU poetry has had a very curious history. It may be said to have begun its career seriously only about the middle of the eighteenth century. By the third quarter of the nineteenth century it had passed through all the phases of its growth and development; it had attained perfection within certain well-recognised limits: it had risen to its utmost possible height within that range. It had created for itself a valuable set of images, a highly refined vocabulary, a remarkable symbolism. In one lyric form, activity had been specially prolific, and the Ghazal had been brought to a stage beyond which no progress seemed possible. All the heights of emotion had been scaled, and the lowest depths sounded; anger, indignation and ecstasy; hatred, jealousy, longing and self-effacement; affection that transcends death; despair that darkens and sours life;—every shade and hue and form of love had found expression in words that seemed the *mot juste*. Meer, Ghalib, Dagh, Momin, Zauq, Dard, Atash, Nasikh—what had they left unsaid? What could one say and what better expression could one employ? The despair caused by a study of the Ghazals of these master-poets is shown by the endeavours made during the last years of the nineteenth century to wander to fresh woods and to attempt new verse forms. The long poem, satire, humorous verse—these were attempted, and the Ghazal was not seriously written, although its practitioners were still numerous.

The Ghazal seems however to have a charmed life. The more it is written the fresher its appeal continues to be. The explanation of course is that its main theme is the eternal one of love—one of the great primal emotions that no sophisticated mechanisation has been able to root out. Shirin and Farhad, Laila and Majnun, are not dead; their tales are still enacted; their love lives on; and those deathless figures, together with the imagery of the nightingale, and the huntsman and the nest, the bud and autumn and the night of separation, the moth and the candle; the rival, the preacher, the cup-bearer, have gathered round them associations which are a peculiar source of joy to every reader of Urdu poetry. The Delhi poet, Hali, announcing his abandonment of love poetry, still employs some of this imagery:—

"Bulbul ki chaman meṇ ham-zabánī chhoṛī;
Bazmi shoará meṇ sher-khwánī chhoṛī;
Jab se dil-i-zindá tū ne hamko chhoṛá
Ham ne bhī teri rám kahánī chhoṛī."

Among later poets who attained success in the Ghazal were Amir, Shád, Taashuq, and Reyaz, and in our day there are such Ghazal-writers as Hasrat Mohani, Jaleel, Safi, Jigar, Faáni, Azeez, and Asar. They all confine themselves to this old yet fresh theme of love; they adhere to the traditional form of the matlá and the maktá; they employ the familiar symbols. Yet their verses continue to charm. New similes and metaphors, ideas borrowed from modern philosophy and science, a less frivolous note, these are some of their distinguishing features.

I have not mentioned Asghar yet, for he dwells apart. Both literally and figuratively he is solitary. In so far as he follows tradition, he may be said to be in the line of direct succession from the earlier poets, but he belongs to no school or group. He has exercised rigid economy in the production of poetry. His total output is contained in two slender volumes that together cover a hundred and fifty pages. He is now over fifty, and, when we consider that boys in their teens compose Ghazals in Urdu, we may be permitted to admire and wonder at the unerring artistic instinct that led Asghar to say little, but that little as good as he can make it.

Asghar's first book, *Nishat-i-Ruh*, appeared in December, 1925, and his other volume, *Sarode Zindgi*, early in 1935. When we read the two volumes together we notice now a firmer touch, and hear a surer note; but we miss the first fine careless rapture. There is more of joyousness and exuberance in the earlier verse; shades of the prison-house have darkened much of his more recent work. But in the increased thoughtfulness, in the philosophic outlook, in the width and depth of his vision, we find abundant recompense.

A few specimens of his work will illustrate what I mean. I shall not attempt a translation. None but lovers of Urdu will read this article, and they will be grateful if I leave them the original words of the poet, unspoilt by a halting prose rendering. I shall first quote those lines in which he deals with the all-sufficing character of love, in which love effaces everything else, and is best fulfilled when all distinction of "Thee" and "Me" is removed.

"Phir main nazar áyá, na tamáshá nazar áyá
Jab tu nazar áyá mujhe tanhá nazar áyá."

"Mastī men faroghe-rukhe-jánán nahin dekhá
Sunte hain bahár áyī, gulistán nahin dekhá."

"Kyá kyá huá hangáme junoon, yih nahin máloom.
Kuchh hosh jo áyá to garebán nahin dekhá."

"Nigáhe yás o áhe áshiqán o nálaye-bulbul,
Maázalláh ! kitnī sūraten hain unke paikán ki."

"Ham ek bár jalwaye jánánán dekhte,
Phir kábá dekhte na sanam kháná dekhte."

"Sau bár terá dáman hathon men mere áyá,
Jab ánkh khuli dekhá apná hi garebán hai."

"Jahán hai ki nahin ? jismoján bhi hai ki nahin?
Woh dekhtá hai mujhe, usko dekhtá hun main."

"Yun muskiráye ján sī kaliyon men par gayi,
Yun labkushá huye ki gulistán baná diyá."

"Raqse masti dekhte joshe tamáshá dekhte,
Sámne lákar tujhe apná tamáshá dekhte."

"Háth men leke jáme may áj woh muskirá diyá.
Aql ko sard kar diyá rūh ko jagmagá diyá."

Then there are numerous verses in which deep truths are expressed, and philosophic ideas merge into artistic expression. There is demand for a life that knows no longing. Life is spoken of as partly a dream, in part reality, and partly an attitude. Long years of suffering and ecstasy and varied experience have failed to solve the riddle of life. The dust and the stars are essentially one. Wine-bibber, cup-bearer, wine-cup—all these are merely manifestations of the one truth—wine. In this world there is no peace, no quiet, no happiness ; the one true happiness lies in living in a world of our own creation. These and other snatches of Asghar's thought we can glean from his verses, In all this there is a sense of distress and dejection. The cup of life has been drained by him to the dregs, and he finds it no more than gall and wormwood. He has heard the music of life, but there is a rift in the lute and the sound is one of discord. Such happiness as is possible is to be found only in dreams and fancies and poetic visions. If he laughs it is that he may not weep. Death is the fruition of life.

"Muskiráye játá hun, ashk bahte játe hain—
Gham ká kám letá hun aish ke taráne se."

"Maye-berang ká sau rang se ruswá honá
Kabhī maykash, kabhi sáqi, kabhi míná honá."

"Main yeh kahtá hūn faná ko bhī atá kar zindgī,
Tū, kamále zindgī, kahtá hai, mar jáne men hai."

"Tamám daftare hikmat ulat gayá hun main,
Magar khulá na abhī tak kahán hun? kyá hūn main?"

"Rahi hai khák ke zarron men bhi chamak meri,
Kabhī kabhī to sitáron men mil gayá hun main."

"Suntá hūn bare ghaur se afsánaye hastī,
Kuchh khwáb hai, kuchh asl hai, kuchh tarze adá hai."

"Is jáháne-ghair men árám kya? ráhat kahân?
Lutf job hai apnī dunyá áp paidá kijiye."

Like the day-dreams of melancholy men, Asghar thinks and thinks on things impossible, yet loves to wonder in that golden maze. A word of tribute is due to the unfailing melody of his verse. His single lines are memorable. Altogether, the authentic note of poetry can be heard in his Ghazals and there are few Ghazals which do not please and surprise us by some originality of expression or new turn of thought or an arresting image.

PROGRAM PLANNING AND CURRICULUM CONSTRUCTION.[1]

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IF a school is to have a functioning and effective health education program the teachers must have a plan, organized on a grade-by-grade basis and indicating not only the specific habits, attitudes and units of knowledge to be developed but also the methods by which the task is to be accomplished. We have seen that a thoroughgoing health-education program can change the health of the masses of school children. Such a change cannot be effected by sporadic effort. It cannot be done by instruction in physiology alone. It can only be done through a carefully developed health-education curriculum.

The benefits of a definite health-education curriculum are these: (1) It makes clear to the teacher that the administrator in charge of the school system expects health education to be a part of the school program. (2) It makes clear to the teacher what is expected at the grade level where he is at work. It gives him specific objectives. It avoids the same program for an individual child in two or three successive grades. (3) It provides the necessary class time. (4) It gives the teacher suggestions and methods for developing the work. (5) It suggests methods of measuring results. In short, through the curriculum the school administration says to the teacher: "We expect you to teach health and to take the necessary time to do it. You are expected to do this in your grade. Here are some suggestions as to method and here are some standards by which you may know when you have succeeded."

It may help to clarify our task if we set before ourselves the specific things we seek to accomplish through health education. In preparing a program for the City of Cleveland, Ohio, a few years ago we set up the following major objectives[2] :—

1. To have physical defects corrected in so far as possible.
2. To eliminate or reduce the amount of communicable disease.

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[1] Fourth of a series of Readership lectures delivered in this Univerrity.

[2] From Tentative Outlines in Health Education, Board of Education, Cleveland, Ohio, U. S. A.

3. To co-operate with the department of physical education.

4. To arrange class-room conditions hygienically.

5. To interpret the school health program to the parents and secure their co-operation.

6. To organize regular periods of class-room activities other than teaching units so that they will contribute to the promotion of the general health program.

7. To establish and maintain specific health habits.

8. To develop health knowledge.

9. To develop desirable mental attitudes toward health, health practices, and life situations.

These general objectives are essentially the same for any school system, but the specific, detailed objectives and methods of procedure must vary in each state or province because of the differences in the plan of general education and the differences in the distribution of diseases and health problems. For this reason each state and each of the larger cities in America has developed or is developing its own curriculum.[1]

Programs which have been developed elsewhere are always helpful sources of reference in curriculum-making. The program of basic health practices promoted by the Junior Red Cross, with suitable modifications in many countries, has been widely used. An excellent bulletin on "Health Education" has been issued by the Central Education Authority, Whitehall, London. It generally is preferable, however, to undertake curriculum construction by more thorough methods than that of merely adapting the best from other outlines.

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[1] Some of the best of the American curricula are listed below in alphabetical order :

a. Baltimore, Maryland.
  Healh Education : a Course of Study for Elementary Grades, 1930, 289 pp. (Kindergarten-Grade VI).
b. Cleveland, Ohio.
  Tentative Outlines in Health Education. 1927. Approx. 60 pp. each. (Kindergarten—Junior High School).
c. Malden, Massachusetts.
  Outline in Health Education, Grades I-VI. 1931, 53 pp.
d. Massachusetts.
  A Course of Study in Health Education for the Elementary Schools. 1932, 90 pp.
e. Merrill-Palmer School (Detroit, Michigan).
  An Outline for the Teaching of Nutrition and Health in the Elementary Grades. Revised Edition, 1928. 198 pp. (Grades I-VIII).
f. Michigan.
  A Tentative Course of Study in Health Education for Garded Schools in Michigan. 1930. 107 pp. (Elementary and junior-high-school grades.)
  A Tentative Course of Study in Health Education for Rural Schools. 1930. 78 pp.
g. Ohio.
  Health and Physical Education Series :
  Vol. I. 1930. 165 pp. (Grades I, II, III).
  Vol. II. 1930. 176 pp. (Grades IV, V, VI).
  Vol. III. 1932. 474 pp. (Junior and Senior High School).

An ideal method is through experimentation by an individual or a small group of people working together over a period of several years. This method was used in the city of Malden where the writer, with the assistance of a special supervisor of health education, developed a curriculum during a period of about ten years. The teachers participated in the testing of various health-education procedures in the different grades. They contributed, developed, and tested many original ideas.

In such an experimental program one is free to test and evaluate any procedure, while, without a research study, activities are usually restricted to those of known value. This type of curriculum-building is possible where institutions of higher education have research workers in this field and in some large school systems where a research division can assign one individual to such work. Naturally every teacher-training college contributes to the quality of health education through the development of the best possible program in its practice school. It is obviously impossible and unnecessary to develop all curricula in this manner.

The more common procedure is the construction of a curriculum by committee activity. Committees must include experts in the field of health in the various fields of education. They should also include experts in teaching at the different grade levels. For that reason it is usually customary to have a central committee and a small sub-committee of teachers from each grade.

A properly organized committee guarantees that the curriculum will be authoritative and acceptable. One can at once see the force as well as the value of such a program as might be developed in Bengal by a committee made up of representatives of not only the University and the Department of Public Instruction but also of the Department of Health, the All-India Institute of Hygiene, the medical profession and the teacher association.

After the committee has agreed upon a definition of health education and its objectives, it must undertake two tasks. It must decide what habits, attitudes and units of knowledge are to be developed, and it must indicate methods to be used.

How will the health experts on the committee decide what habits should be developed ? There are two possible procedures. One is to draw upon the knowledge of experts who know what the health problems are and what knowledge will be useful. The science of hygiene and public health is in a position to state certain needs common to practically all children. The other possible procedure is to gather direct information concerning the needs of the children and adults in the community. Both procedures are useful.

In the study of the specific situation, it is well worth while to review the causes of death in the community and to determine in relation to each of these what habits, knowledge, and attitudes would be helpful in prevention. It is also worth while to investigate causes of illness, the physical defects and the causes of absenteeism among school children.

The methods of solving some of the health problems are obvious. In the case of small-pox we have a perfect preventive and we need only to see that every one understands the necessity of using vaccination. We can eliminate beri-beri completely if people will either use unpolished rice instead of milled rice or will take some fresh vegetable daily.

In other situations the problem is more difficult. The prevention of tuberculosis involves a reduction in the amount of infection and the maintenance of bodily vigor through satisfactory diet and adequate rest. In the problem of diet we are facing a protein deficiency which can be met in the case of some children only with difficulty because of financial limitations. Here we do not have a single simple practice which can be recommended off-hand but we must work out, with the knowledge of the local conditions, those procedures which are most useful.

Every country has some problems which are peculiar to it. We have some in America which are not problems here. You have some which are not problems with us. Here the alimentary group of communicable diseases is so important as to demand very special consideration in curriculum planning. We have mentioned the problems of securing adequate protein. With you the task of establishing a regular meal time is probably especially difficult.

There is also the health problem of postponing the age of child-bearing. Sports and physical activity, including the dignity of manual labor, need special emphasis. Obviously it would not suffice to make a minor adaptation of any set of health rules which has been developed in another part of the world. Moreover in setting up these practices we should propose those which represent the simplest possible modification of present habits. For example in the matter of diet it is useless to develop elaborate instruction with regard to European diet. Our task is to make the fewest possible modifications of the present diet to make it adequate.

Religious customs and traditions are also to be considered in deciding what habits to recommend. It is usually possible to shape the habit in such a way that it will be an adaptation of these religious principles, rather than a contradiction of them.

We must see that we emphasize those practices which are really important. It is very easy to waste time developing the health practices which may be desirable but not essential. We know, for example, that the maintenance of oral health is primarily a matter of diet. It is said, moreover, that the common rural practice of cleaning the teeth with a clean twig is defective. To train children to a tooth-preserving diet is vital. To lay great stress upon the use of the European tooth-brush is questionable.

The economic status of the people will in part determine what practices are possible and the habits proposed by the curriculum should be within these possibilities.

Health practices fall into only a few groups :—Cleanliness, wholesome food, sleep and rest, posture, play and exercise, maintenance of sanitary environment, mental hygiene, accident prevention, communicable disease control, hygiene of clothing, securing the services of the physician when needed and, as the child grows older, the ability to know one's physical limitations and live within them. These are the fields of behavior ; but it would be far from satisfactory to say to the child—" Get enough sleep and rest." We must go further and prescribe the bed hour and the rest period. Detailed, simple, and concrete practices in each field are to be formulated and, although we seek to make the list as brief as practicable ; a list of several score is sure to develop.[1] A few selected and adapted rules, like the American " Rules of the Game," may be specially emphasized and publicized to advantage.

In addition to setting up the specific habits which should be promoted and the desirable attitudes and knowledge related to them, the central committee is to collect a complete list of the methods and procedures by which this program can be developed. These are to be gained from the experience of the people on the committee and by selecting methods from other reputable sources. In addition, the committee collects a complete list of the possible methods for measuring the results of the various phases of the program.

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[1] American lists of specific practices, like that in " Health Education," a report of the Joint Committee of the National Education Association and the American Medical Association, or that in " Principles of Health Education," number over one hundred and fifty procedures.

It remains for sub-committees carrying selected teachers from the respective grades to select those things which can be done at each grade level, the best methods and the best sources of material. Thus an organized, graded, progressive and inclusive plan of training and instruction may be set up.

Mental health as well as physical health must be considered. The school is the place where the boy's attitude towards life situations is largely formed. We do not produce a mentally healthy child by telling him to be courageous, cheerful and co-operative. We do it by providing those situations in the school which give him a chance to develop the desired traits.

The objectives of the school in respect to mental health have been stated as follows :

1. To give every child a chance to achieve success.
2. To give children the chance to express themselves.
3. To train the child in the concentration of attention so as to promote an orderly association of ideas.
4. To train the child to make effective action when necessary.
5. To see that the child has normal social relationships.
6. To make the atmosphere of the school room friendly, happy, joyous, and optimistic.
7. To train children to rest.

These objectives are reached, not by taking mental hygiene, but by properly organizing general education. It is in the daily activities of the class-room and the playground that we train boys to be fair-minded, logical, courageous, co-operative and to meet the problems of life without discouragement and heartbreak.

What are the characteristics of a mentally healthy child ? An interesting characterization of the healthy personality has been presented in the following terms :[1]

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[1] Health Education : Report of the Joint Committee of Health Problems in Education. T. D Wood, Chairman, 525 W. 120th St., New York City, 1930, p. 170.

CHARACTERISTICS OF THE WELL-ADJUSTED PERSONALITY.

A. Mental and Emotional Health.

1. Takes a keen active interest in friends, games, hobbies, or in all (of them).
2. Is curious concerning the world about him.
3. Persists in his work.
4. Concentrates on his work; pays attention to the task at hand.
5. Keeps his project in mind until it is completed
6. Completes his task successfully, reasonably often.
7. Does his work promptly, not procrastinating.
8. Tells the truth.
9. Enjoys play.
10. Enjoys work.
11. Meets disappointments bravely.
12. Remains good-natured during trying circumstances.
13. Enjoys humorous situations.
14. Forgets grudges quickly.
15. Is not afraid of animals, storms or the dark.

B. Social Relationships.

1. Is friendly toward other children.
2. Is interested in making other people happy.
3. Is courteous.
4. Says, "please," "thank you," "excuse me," "good morning," "good-bye."
5. Refrains from quarreling.
6. Is willing to share his possessions.
7. Refrains from taking what belongs to other children.
8. Gives back lost things to owner.
9. Shows kindness to those who are weaker or younger, and does not tease or bully.
10 Shows kindness toward animals.
11. Obeys the rules of the group.
12. Waits for his turn.
13. Is willing to take part in group activities.
14. Settles difficulties without appealing to teacher.
15. Refrains from interrupting others needlessly.
16. Keeps hands off other people.

C. Work.

1. Does his work cheerfully.
2. Keeps work materials clean.
3. Keeps desk, toys shelves, and lockers in order.
4. Helps playmates, parents, and teachers in their tasks whenever suitable.

In the field of mental accomplishment we recognize differences in natural intelligence and yet even here one feels that the quality of mental tenacity, the ability to concentrate, to tackle problems for long periods of time is most important. It is often found that a boy with moderate native intelligence carries himself, by his industry and hard work, far beyond the boy with a high native intelligence but without the mental stamina which is needed for professional advancement.

HEALTH KNOWLEDGE.

As a child grows older he sees that no rules can be equally applied to every individual. We must develop his knowledge sufficiently to give him a rational basis for health behavior and to enable him to adapt his own program of living to his environment and his individual physical limitations.

Before considering the program of factual instruction we may well recognize that there are two kinds of knowledge, basic and specific. An illustration of the first kind is to be found in such an important unit of instruction as that on the nature of bacteria. The approach is not from the standpoint of disease but from the standpoint of biology. The pupil first studies mold, then the similar but still smaller plants, bacteria. He studies the useful ones, such as those which sour milk or make vinegar. He grows the ordinary, harmless ones to be found in dust. He learns that these plants grow where it is warm, where it is moist, and where there is some food.

If a child had never been outside a city, his first introduction to the plants of the open country should be to the flowers, trees, and grasses—not to poison ivy. It is only proper that a similar philosophy should be followed in introducing the child to the plants of the microscopic world. This instruction is not related to disease but it forms a basis of reason upon which an understanding of bacterial disease is based and experience has indicated that this approach will allow the subject of bacteria in relation to health to be taught in as much detail as may be desired or as may be necessary without developing worry or depression.

In contrast to this we find the other type of knowledge which is specific, as in the case of malaria. Here the pupil needs to know the nature of the infective organism, the way in which it is carried by mosquitoes, and the definite way in which we prevent mosquitoes from spreading malaria.

We must have a certain amount of repetition in any training program and it is therefore essential that we should plan our instruction in such a way that each school year has something new and interesting for the child. Probably more than one satisfactory plan for providing a different central theme in each grade is possible. The plan described here is the one that resulted from our experimentation with different procedures in the city of Malden.[1]

In Grades I and III there is no particular problem of a fresh approach, because all the health work is new to the child. The program is informal and centers about health training by means of special projects and devices, correlations, and simple teaching units. These grades are not particularly concerned with the presentation of health information.

In Grade III the activity and training program continues as the primary feature. The pupil is held responsible for only a little health knowledge. A reading book is used to lead the child to desire health practices and to furnish a framework upon which the health-training program can be built.

In Grade IV the child is more mature; he can be expected to take more responsibility for his health behavior. Consequently there is an appreciable increase in the number of details of health behavior brought to his attention. The approach also is changed. The emphasis is upon the ' how ' of health training, and this ' how ' is answered by the pupils' first real text-book in health, in which the idea of the training program of athletes is used to motivate his own training program.

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[1] The following pupil texts of the Malden Health Series (Harrap & Co., High Holborn, London) are in the Library of Calcutta University : The Voyage of Growing Up (Grade III), In Training for Health (Grade IV), Health (Grade V), Cleanliness and Health (Grade VI), Community Health (Grade VII), Physiology and Health (Grade VIII), Home Nursing and Child Care (Grade IX).

In Grade V for the first time the child's study centers around the 'why' of health practices. This 'why' is drawn in large measure from experiences, illustrations, and comparisons familiar to the child, not from the details of anatomy and physiology, for which he is not ready.

In Grade VI the child is competent to take further responsibility for his health behavior. The health-training program continues, but a new theme is introduced...the biological approach to cleanliness. A detailed consideration of the nature of soil, dirt, mold and harmless bacteria starts the pupil on an interesting program of discovery relative to the importance of personal cleanliness and cleanliness in the home. New facts regarding body functions and health are developed in this connection.

In Grade VII the pupil begins the study of community health. This is a natural next step from the consideration of cleanliness in the home at the end of Grade VI. The pupil first studies the problem of the isolated home. He sees that most of the problems in villages and cities must be handled by the community rather than by the individual family, and he goes on to study the problems of community health. We need this instruction because the activities of public-health agencies can never progress far beyond the point to which they receive the intelligent support of the people. A great deal of incidental teaching in personal health naturally develops in a consideration of the problems of community health.

In Grade VIII the new subject-matter is physiology. The child is now interested to learn what his body is like and how it works. He is ready for all the facts of physiology, in its relation to health, that can be presented to a person who knows no physics, chemistry, or biology.

In Grade IX all girls study home nursing and child care. This instruction develops skills as well as knowledge. The World Federation of Education Associations, in its meeting at Geneva in 1929, recognized the importance of such instruction and passed a resolution urging the teaching of home nursing and child care to adolescent girls throughout the world. For the boys instruction in first aid and some special instructions in foods are recommended.

In the Senior High School, Grades X, XI, and XII, we teach health incidentally through other subjects, especially biology and social science and, for those students who are not going to the University we recommend Hygiene at the last year. This course approaches the subject from the standpoint of the health problems of the worker, the citizen and the parent.

This lecture has sought to describe the health-education curriculum, using an American experience as a background. It may be helpful in further clarification and as a basis for a later discussion of specific activities to insert at this point the Table of Contents of such a curriculum or teacher guide.

MALDEN OUTLINE IN HEALTH EDUCATION.

Foreword.

Prefatory Statement to Teachers.

I. *Introduction.*

- A. Health Education defined.
- B. Objectives.
- C. Educational Principles underlying Health Education.
- D. The Interrelation of School Health Activities.
  - (1) The Medical Service.
  - (2) The Nursing Service.
  - (3) The Dental Service.
  - (4) Physical Education.
  - (5) The Custodian Service and School Sanitation.

II. *Procedures and Measurement of Results.*

- A. Co-operative Activities.
  - (1) Interpretation of the Health Program to the Home.
  - (2) The Correction of Physical Defects.
  - (3) The Prevention and Control of Communicable Disease.
  - (4) Co-operation with the Physical-Education Program.
  - (5) Maintaining Hygienic Conditions in the School Building
    - *a.* Ventilation.
    - *b.* Lighting.
    - *c.* Sanitation.
    - *d.* Adjustment of Seats and Desks.

B. Routine Procedures.

- (1) Weighing and Measuring.
- (2) The Morning Health Review.
    - *a.* Inspection.
    - *b.* Checking of a Health Habit,
    - *c.* Observing Symptoms of Illness.
- (3) The Mid-morning Lunch.
- (4) Relaxation Periods.

C. Class Instruction and Training by Grades.

- (1) Specific Objectives with reference to Grade Levels.
    - *a.* Attitude Formation.
    - *b.* Health Habits.
    - *c.* Knowledge.
- (2) Methods of Class Instruction.
    - *a.* The Recitation Period.
    - *b.* Types of Correlation.
    - *c.* Types of Activities and Devices.
    - *d.* Long Teaching Units.

D. Measurement of Results.

- (1) The Measurement of Attitudes.
- (2) The Measurement of Habits.
- (3) The Measurement of Health Knowledge.
- (4) The Measurement of Health Status.

III. Appendix.

A. Symptoms for which a child should be referred to the Doctor or the Nurse.

ŚAIVISM AND ASSOCIATE CULTS OF CENTRAL JAVA.

HIMANSU BHUSAN SARKAR, M.A.

THERE is a brilliant suggestion of Dr. Poerbatjaraka in his *Agastya in den archipel* that if the story of the transference of Mahāmeru or Sĕmeru (=Sumeru) from India to Java, as given in the *Tantu Panggelaran*, a prose-work from the 14th century A.D., has a hidden allegorical significance, this must be to represent the earliest progress of Śaivism in Java. The *Tantu*-story describes that the mount was placed at first in West Java but as this place went down under the pressure of the hill, the hillock was replaced towards the east. In other words, Śaivism spread to Middle Java and then to East Java from the western parts of the island. The historical value of this suggestion cannot be determined at the present moment but if the dates of Śaiva inscriptions of ancient Java are any indication to the point, it may be said that as we go more to the east, the dates of Śaiva records appear to be later. For the present we have to leave West Java out of consideration, as records are silent about its relation to Śaivism for the early period of Indo-Javanese history. Necessarily therefore, studies on old-Javanese Śaivism begins from Central Java which has yielded not only some inscriptional documents but also archaeological data of immense magnitude..

The first question that faces us is, where this cult came from? Happily for us, the earliest dated record of Java, the Caṅggal inscription of 732 A.D.,[1] written in Sanskrit language but in Pallava script, throws some light on this point. It was engraved on the occasion of the erection of a liṅga on the Wukir in Kĕdu by king Sañjaya. We also find in this place the ruins of a Śaiva temple with indications of a dilapidated wall that once encircled this sacred region. After the writer has eulogised Śiva, Brahmā and Śrīpati, *i.e.*, Viṣṇu, in the third strophe, we read in the seventh strophe:

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[1] Kern, *V.G.*, VII, pp. 115-128.

"*Śrīmat kuñjarakuñjadeśanihi (tādvi)ṁśāditīvādhṛtaṃ*
Sthānandivyatamaṃ Śivāya jagataśśaṃbhostu yatrādbhutam"

This indicates that the wonderful temple of Śambhu (Śiva), for the good of the world, was, as it were,[1] brought over from the community established at Kuñjarakuñja. It is clear therefore that Sañjaya and his relations got their Śiva cult from Kuñjarakuñja in S. India.[2] It is interesting to note that in the second strophe of this inscription, this Śiva-Mahādeva has been viewed as:

"*Gaṅgottuṅga taraṅga rañjitajaṭāmaulīnducuḍā maṇir bhāsvat*
paṃti bibhūtidchavikasannāgendrahāradyutiḥ"

This Śiva-cult in Kĕdu was intimately connected with the worship of the seer Agastya who is reputed to have brought Hindu culture to S. India ; both these cults therefore came from the same region.[3] It is interesting to note in this connexion that Dr. Bosch, after deducing relevant data from the Canggal inscription has drawn an important parallel between the liṅga cult of Java and the Devarāja-cult of Cambodge and has traced similar tradition in Campā also. He comes to the conclusion[4] that in all these cases there is an intimate relation between Śiva, his liṅga, the reigning dynasty and the foremost Brāhmaṇa. It is the king who rules the earth as a representative of Śiva and the essence of his royal power is expressed in the liṅga-emblem. The Brāhmaṇa is the mediator who receives the ore-liṅga of Śiva and gives it as a palladium to the founder of the dynasty. We shall see the same thing in the Dinaja inscription of 760 A.D. It is clear however that in Java these principles were not as pronounced as in Cambodge and Campā. To return again to the story of Śiva and Agastya. It must be admitted that the relation between the cults of Agastya and Śiva was very close but it cannot be enunciated therefrom that both of them were introduced to Java at one and the same time. It cannot be argued again that as the genealogy of king Sañjaya does not go beyond the reign of Sanna or Sannāha, Śaivism must have been introduced to Java only towards the begnning of the 8th century A.D. Because, there is the additional possibility that some attempts were made previously though, we must admit, available documents are not sufficiently clear on this point. Thus, according to one translation of Fahian's travels, heretics and Brāhmaṇas flourish in Java, and, sometimes Hiuentsang groups the Śaivite sect of Pāśupatas under the heretics.[1] As there is ambiguity in the translation of Fahian's texts and as we do not know what the Chinese traveller intended to convey by the word 'heretic' the present case must be dismissed as a doubtful one. Later records of the pre-Sañjaya period throw sufficient light on Buddhism but practically nothing on Śaivism. Itsing's *Record* is greatly responsible for this state of things.

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[1] This portion was omitted in the translation of Prof. Kern but rightly noted by Prof. Krom.

[2] On the location of Kuñjara° see Kern, *V.G.*, VII, p. 122, fn. 4 ; *T B.G* 57, p. 425 ; *I.A.*, 42, p. 194.

[3] *Cf. Harivaṁśa*, vv. 12339-12345.

[4] *T.B.G.*, 64, pp. 236 ff., 271 ff.

According to Prof. Krom,[2] the earliest literary remain of Java, *viz.*, the *Amaramālā* which refers to king Jitendra of the Śailendra dynasty, has to be placed between *c.* 750-850 A.D. The work no doubt contains heterogeneous materials in older and younger languages, but when critically handled this book can throw some light on the Śaivite pantheon of Middle Java in the last half of the 8th and the first half of the 9th century A.D. Particularly noteworthy in this work are the titles of deities. The first place is occupied [3] by Śiva, also known as Īśvara and Guru. The reference to Śiva as Guru in such an old document is rather important and calls for attention. It is remarkable that as many as ten deities appear with the highest title of *Bhaṭara*, *viz.*, Śiva, Brahmā and Viṣṇu, their consorts, Gaṇeśa, Vaiśravaṇa, Yama and Varuṇa. The lower divinities are dismissed with *sang hyang* or *hyang* or simply *sang*. This shows a sort of gradation according to rank and in this the highest place has been accorded to Śiva. In *c.* 800 A.D. Śiva, Durgā and Gaṇeśa had occupied a predominant position in the religious systems of Central Java and this is also corroborated by the archaeological finds of Middle Java belonging to the eighth and ninth centuries of the Christian era. When this Śaivite pantheon of Central Java is analysed according to the number and proportion of detached and temple-dwelling deities, we find that the highest number of statues belong to Gaṇeśa, then comes in the bull Nandin whose number is less than half of that of Gaṇeśa. Durgā-images are about two-thirds of the number of Nandins and of similar proportion are the statues of Śiva-Mahādeva and his liṅga-emblems. This analysis [4] shows the extreme popularity of Gaṇeśa in

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[1] Kern. *V. G.*, VII, pp. 137-138.

[2] *Med Kon. Akad.*, dl. 58, Serie B, no. 8, p. 203.

[3] Details in *ibid*, pp. 205 ff.

[4] Quoted by Krom from *Inventaris der Hindoe Oudheden Java.* Vol. I (1914), Vol. II (1918),

Central Java and incidentally demonstrates the sway of Śaivite pantheon in that region. Of the figures belonging to the Śaivite pantheon of Dieng, the largest number is credited to the account of Gaṇeśa, then comes in Siva-Mahādeva, thereafter Durgā and not long thereafter Guru and Nandin.[1] In all cases therefore Gaṇeśa heads the list. It should be noted however that the arrangement of pantheon-figures is different from that of India and therefore it represents an Indonesian orientation of Hindu Śaivism. These figures have been found on reliefs, within temples, on niches and as detached pieces of work. The lasting tribute of the Javanese people to Śaivism is however the conception of the august temple-complex of Lara Jonggrang which is in some respects the counterpart of the Buddhistic architecture of Borobudur. Among the eight temples in this group, the main central building in its middle enthrones Śiva who is surrounded by other deities of the pantheon, *viz.*, the door-wardens Nandīśvara and Mahākāla, and Guru, Gaṇeśa and Durgā. At the right side of Śiva's temple stands the little building of Brahmā, to the left stands that of Viṣṇu. There is even a construction dedicated to Nandin. It cannot be determined to whom the four remaining temples have been dedicated. The three temples of Brahmā, Śiva and Viṣṇu are respectively surrounded by the Vedavyāsas, protectors of the cardinal quarters and the various incarnations of Viṣṇu. But all temples in and outside the Lara Jonggrang complex have been arranged in such a way that they all work together to bring more homage to the centrally placed figure of Śiva-Mahādeva. At any rate, Prāmbānān-remains suggest a great efflorescence of the Siva-cult just as Borobudur represents that of Buddhism. It is also noteworthy that the Southern portions of Western Prāmbānān, particularly the plain of Saragĕdug, have exclusively Śaivite remains.[2] I have previously referred to the inscription of Canggal which was engraved on the occasion of the erection of a Śiva-liṅga. Long afterwards, we come across another Old-Javanese inscription of the year 856 A.D., and this also refers to a Śiva-temple. The record is now at the Museum of Batavia and the script on one face is in Nāgarī.[3] The Pereng inscription[4] is dated 7 years later and opens with the interesting verses:

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[1] Krom, *op. cit.*, p. 211.

[2] Krom, *Geschiedenis*², pp. 170 ff ; *Inleiding*², I, pp. 241 ff.

[3] Brandes, *Cat. Groenveldt* (1887), p. 382.

[4] Cohen Stuart, *K.O.*, XXIII; Poerbatjaraka, *Agastya*, pp. 45 ff. Kern translated the Sanskrit passage long ago. *Vide V.G.*, VI, pp. 281 ff.

"Yatha(ḥ) utyannaṁ viśvaṁ yatra ca jātaṁ vilīnam api yatra tasmai namo bhagavate Śivāya śivakārine tubham—" ["wherefrom all originated, and wherein (all) are preserved, wherein (all) are also merged, to Thee they pray, to Śiva, the Lord, to you, the doer of good.] Dr. Poerbatjaraka[1] remarks correctly that here *Trimūrtti* has been represented in one person. It is curious however that in some cases the people of Central Java have worshipped Śiva in his temple and called elements and cardinal points to the consecrated liṅga, thus drawing a distinction of importance between the two faces of the same deity. About 20 years after the abovementioned Pereng inscription, we find a pair of records from what was once known as Bagĕleṅ and one of them brings homage to Śiva (*Inventaris*, Nos. 1008 and 1018). Before the reign of king Dakṣa we find a couple of plates of the years 904[2] and 911[3] which were discovered not far from Dieng along with a number of gold and silver images belonging to the Śaivite pantheon. This proves that the Dieng region was still an important centre of Śaivism and there were many votaries within its fold. These may have something to do with Tāntrism, for on the occasion of founding Śaiva and Buddhist temples in Campā during 908 and 911 A.D., pilgrimages were made twice to Yavadvīpapura by interested persons to learn *Siddhiyātrā* which appears to be connected with Tāntric magicism.[4] King Dakṣa came to the throne about 915 A.D., and he ruled over the kingdom of Matarām including Eastern Java. In some of his inscriptions, we find invocations to Śiva, Buddha, Rudra and Durgā. One Śaivite record of his reign refers to a cloister where in Bhaṭārī or Durgā was honoured.[5] In the interesting curseformulae of the Matarām period, we find gods of the Śaivite pantheon along with other higher beings and elements who are asked to "*mangrakṣa kaḍatwan Śri mahārāja i Meḍang i bhūmi matarām*.[6] The names of Brahmā, Viṣṇu and Mahādeva follow the name of Vaprakeśvara in curse-formulae of Dharmmodāya mahāsama (*read*, śambhu)'s inscription of 915 A.D.[7] These are the references to deities of the Śaivite pantheon in the early records of Middle Java."

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[1] *Op. cit.*, p. 46.
[2] Kern, *V.G.*, VII, pp. 11-15.
[3] *J.G.I.S.*, No. 2, July.
[4] Huber in B.E.F.E.O., 11 (1911), pp. 303, 309.
[5] Brandes, *Catal. Groenveldt*, p. 385.
[6] *O.J.O.*, p. 47, inscr. No. 31, backside, 26.
[7] *Ibid*, p. 40, inscr. No. 30, backside, 24.

In Java, as we have said before, the cult of Śiva is closely associated with that of the seer Agastya. The birth of this great sage has been described for the first time in the *Ṛgveda* (7/33/11) and the details of his life occur in the *Bṛhaddevatā*,[1] the Skt. *Rāmāyaṇa* (3/2/85 ; 7/56-57), *Mahābhārata* (3/104) and some other works of ancient India. Dr. Poerbatjaraka has enunciated the hypothesis in his *Agastya* that this cult of the great seer Agastya came to Java from S. India after a haltage in Western Malacca. At the present moment it is difficult to assess the value of this hypothesis. Coming now to Old-Javanese literature, we find his adventures related in the *Rāmāyaṇa*-kakawin (25/1-3). Middle-Java was his favourite abode, as the 38th canto of the *Smaradahana* tells us. We also find his reference in the Old-Javanese *Virāṭaparva, Harivaṁśa, Agastyaparva, Tantu Panggelaran* and some other works. But needless to say, it is hard to deduce any historical material from their descriptions. Inscriptions are however a valuable source of information regarding the worship of this migratory sage of ancient India. In some documents he has been referred to as Kumbhayoni; according to Dr. Poerbatjaraka, Haricandana and Vaprakeśvara were his other names. We shall examine this theory later on. We had already occasion to refer to the importance of the Canggal inscription of 732 A.D. in connexion with the cults of Śiva and Agastya. About 30 years later we come across the Dinaja inscription[2] written in Sanskrit verses but in *kawi*-script and this record also emphasises the close connexion between the two cults. This inscription being found in East Java we might have logically left this out of consideration, but the studies of some prominent Dutch scholars have brought this document in touch with the records of Canggal, Campā and Cambodge. It speaks of a royal family: "There was an enlightened and mighty king Devasiṃha under whose protection the fire of Pūtikeśvara scattered light all about." The reigning king was the worshipper of Agastya and he erected a beautiful temple of the great seer in which he installed his image in fine black stone. This was consecrated in 760 A.D. with the help of Veda-knowing priests and other experts. Now, one may indeed be tempted to establish a relation between the two records, but whether we see in the Dinaja record an indication of immigration from the region of Canggal or from S. India, some finds in it a close parallel of the Devarāja-cult of further India.[1] Dr. Bosch promulgated the view that this light-emanating Pūtikeśvara is the fiery essence of kingship, the lustrous effusion of royal might, wisdom and wealth. The possesser and protector of this palladium is naturally the king and Agastya's work consists in the bestowal of the Śivaliṅga to this divine mortal, the king. This fact may account for the honour enjoyed by Agastya who is also regarded as the founder of a Javanese Brāhmaṇical dynasty. About a century later, the Pereng inscription of 863 A. D. turns up from the immediate neighbourhood of Prāmbānān in Middle Java, and if the theory of Dr. Bosch is accepted, its relation to the Agastya-cult signifies the return of the royal sceptre from the hands of Buddhist Śailendra kings to the Hindus. The Javanese Śailendra period may be placed between *c.* 750-860 A.D. Thus far we may tread upon more or less solid ground but when we try to identify the one named Walaing in the Pereng inscription all unanimity of scholars at once ceases. Once *bhakti* has been described as Walaing, at another time rake (raka + i ?) walaing Kumbhayoni has been presented as awarding a *sawah* for a religious foundation and lastly, the closing mentions some names, of which the sixth is Walaing and this has been described as the lands of Kumbhayoni. Thus the rôle of Walaing remains as vague as ever but his association with Kumbha yoni or Kalasaja cannot be denied. If it is a Mal-Polynesian name for Agastya, that cannot be proved at the present moment. The name of Walaing occasionally crops up in the curse-formulae of later inscriptions and in the beginning of the *Tantu Panggelaran* he has also been accorded an honourable place. But in Middle Java, he is henceforward a lost figure. Similarly nebulous are the personalities of Vaprakeśvara and Haricandana. Though a large number of curse-formulae opens with their names, it is not easy to determine the proper significance of these terms. The name of the former occurs for the first time in the Kutei inscriptions, generally known as Yūpa inscriptions, of King Mūlavarman in Eastern Borneo. Stutterheim thinks that it refers to the spirit of the royal burial place. While editing these records,[2] Prof. Kern translated the term by 'heilige vuur' *i.e.*, the sacred fire. Prof. Vogel however thought that Vaprakeśvara might be the name of a place or a temple (or both) and this was sacred for its association with Śiva. Dr. Poerbatjaraka has gone a step forward (?) and after analysing references to Vaprak° in the *Kawi*-records ranging between 837-1245 Śaka has demonstrated the following facts in chronological sequence:

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[1] Ed. Macdonell, pp. 149-154.

[2] *T.B.G.*, 57, pp. 410-444; *O.V.*, 1923, pp. 29-35; *T.B.G.*, 64, pp. 227-286.

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[1] Finot in *B.C.A.I.*, 1911, pp. 26-28; Krom, *Geschiedenis* [2], p. 148 ; *T.B.G.*, 64, pp. 277 ff.

[2] *V.G.*, VII, pp. 55-76.

(*a*) Only Vaprak° has been invoked,
(*b*) Hyang Vaprak° and Agasti (=Agastya),
(*c*) Vaprak° Śrī Haricandana Agasti,
(*d*) Vaprak° vanishes and in his place reference is made only to Haricandana Agasti.

While translating the *Kawi*-record of c. 850 Śaka[2] and the portion of the curse-formula in the corrupt inscription from 840 A.D.,[3] Prof. Kern differentiated between the personalities of Haricandana and Agasti. At the time of editing the Dinaja inscription, Dr. Bosch surmised that the word Haricandana might be an adjective of Agasti. Thus, Haricandana Agasti is no other than an Agastya figure carved out from sandal wood. Dr. Pigeaud, the editor of the *Tantu Panggelaran* however has identified Haricandana with Viṣṇu.[4] Under such circumstances, the exact significance of Vaprak°, Haricandana and Agasti must remain uncertain. Dr. Poerbatjaraka has no doubt made a notable attempt to identify all these figures, but I think it hazardous to come to a definite conclusion on the strength of the simultaneous mention of these three deities from the simple beginning with Vaprak°. It is just possible that some new deities should appear or some cults would go into desuetude for want of zealous votaries and these facts separately or conjointly may account for the addition or dropping of names. Besides, there cannot be any reason for placing three names of the same deity in one and the same inscription.

Though we do not know well who this Haricandana was, he had once many votaries in Middle Java and inscriptions throw some light on this interesting unknown cult. It had once a hold over the Dieng-region. There is an interesting record of the Śaka year 800 which has been referred to the neighbourhood of Dieng and this record gives some details regarding the worship of Haricandana. Up to the year 878 A.D. worship of this deity was conducted with gold which

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[1] *Ibid.*, pp. 177 ff.
[2] *V.G.*, VI, pp. 291 ff, ; *K.O.*, p. 9, inscription No. II; *cf. Pararaton*^{2}, pp. 112 ff.
[3] *Tantu*, pp. 115, 272.

was then waived for that of Wintang mas. Objection was raised to this state of affairs and there was indeed clash of interests whose echo we hear even in the record of 919 A.D.[1] The record of 878 shows that Puṭu and his descendants were asked to take particular care about the worship of the deity. Indeed we read in the fourth line, "*tan pīṭhā i tkāni kapūjān bhaṭāra haricandana ing tri-samvatsarādi,*" *i.e.*, do not sit idly when the time of worshipping Haricandana comes once in 3 years. It appears from this statement that the cult was ancient and there were signs of its gradual disappearance. The last fact is made clearer from the oppositions of Bhūtī and Bāmadeva, whom we find in the record of 919 A.D., to dyah Deva, dyah Babru and dyah Vijaya, apparently descendants of Puṭu, the same person whom we note in the record of 878 A.D. Puṭu and his descendants were relieved of the task of paying silver for the temple at Wintang mas, but this was rigorously realised by the above-mentioned *samgat mangulihis.* Thus arose the difficulty. The Chancellor confirming the favour of the deceased king, the matter was settled. The lesson is instructive. It shows that there were persons who had scant respect for the worship of Haricandana even in 919 A.D.[2]

In some records of Middle-Java we find references to *pitāmahas* or patriarchs, *bhagavantas* who appear sometimes as witnesses, and *guruhyangs* apparently belonging to the spiritual hierarchy. In the inscription of 878 A.D., for example, the *pitāmahas* of Kailāsa have been mentioned and this institution certainly existed in the Dieng-region: Four other *pitāmahas* have been mentioned in the inscription of 919 A.D. *Bhagavantas* are mentioned in some dated and undated charters mainly derived from the region of Dieng. The Sukabumi-inscription of 784 A.D. states that the bhagavantas of Wulanggi regulated the course of the river of Hariñjing. *O.J.O.* Nos. XCVII and XCIX also mention them in several places. The *guruhyangs* have similarly been referred to in *O.J.O.* Nos. *XCVII* (l. 12), XCIX (ll. 6, 11), CI (l. 3), CIV (1*b*, 2*a*), etc. All these institutions appear to be connected with the Dieng region which was the cradle-bed of the Śiva-pantheon of Middle-Java. It is just possible that they are related in some way or other with this pantheon but at the present moment we cannot state that definitely. The *juru i Dihyang, i.e.*, the prefect of Dieng—to use the translation of Prof. Krom—and the *Samgat mangulihi* might also have some connexion with this cult.

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[1] *K.O.*, XX.

[2] *Vide Med. Kon. Akad., op. cit.*, pp. 222-224; Poerbatjaraka, *Agastya*, pp. 74-80.

We shall close our review with a brief notice of worship in respect of sacred stones variously known as *Sang hyang watu pinakasīma, watu sīma, sang hyang watu kulumpang* and *sang hyang kulumpang*. Brandes interpreted the word *kulumpang* as pedestal, and *watu* as stone. Prof. Krom [1] says however that the manner in which *watu, watu kulumpang* and *kulumpang* occurs in records they leave little room for doubt that sacred stones are intended in these places. In the ceremony of consecration, there were feast, music, drinking and gifts of various kinds. The priest who consecrated the stone was called *wahuta hyang kudur*. A tent was stretched up under which various officers and villagers (old and young, men and women) collected together occupying the Northern, Western, and the Southern portions of the tent. After various necessaries for the foundation-stone are summed up, deities of various ranks, and elements are called upon to hear a curse-formula which becomes very lengthy in course of time. A simple beginning may be seen in *O.J.O.* XII, which has been edited and translated in the *J.G.I.S.*, No. 1. After the curse-formula is over, an egg is smashed and the neck of a hen is cut off. The explanation for this course has been offered in *K.O.* I, but the majority of inscriptions has done away with this. Now, in the consecration-ceremony with its offerings of rice and metal we may possibly detect the influence of Indian rituals, but the main features are wholly Javanese inspite of the invocation of the *wahuta hyang kudur* to Hindu gods and elements. In many cases, Indonesian deities have also been invoked. Similarly the smashing of eggs on a platter, the cutting off of the neck of a hen and the scattering of ashes [2] are distinctly non-Indian features. Stone-cult also occurs among the Hindus as well as among the non-Hinduised population. It is therefore very difficult to say [3] whether this is indigenous of Java or whether this came from elsewhere. [4]

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[1] *Med. Kon. Akad. op. cit.*, p. 218.

[2] *Cf. J.G.I.S.*, No. 1, p. 46.

[3] *Geschiedenis*², p. 176.

[4] Substance of a lecture delivered at a joint meeting of the Greater India Society and National Council of Education.

RUDYARD KIPLING*

Dr. Mohini Mohan Bhattacherje, M.A., B.L., P.R.S., Ph.D.

IN Kipling's Imperial scheme the dark races under British sway have no place—however loyal and fit they may be. The gospel of unity he preaches in *The Five Nations* has no reference to the "nations" of Asia or Africa, but only to the offshoots of the Anglo-Saxon race in the five continents. In the poem "The Song of the Sons," it is only the "men of the Blood" that call England mother. In the "Song of the Cities," Indian cities undoubtedly figure, but Bombay is marked out by her "thousand mills," Calcutta is the beloved of the "Sea-Captain," Madras was "crowned above Queens" by the kisses of Clive, and Rangoon is only rich in trade. To their felicitations this is England's answer:

> "Truly ye come of The Blood; slower to bless than to ban,
> Little used to lie down at the bidding of any man—
> Flesh of the flesh that I bred, bone of the bone that I bare;
> Stark as your sons shall be—stern as your fathers were.
> .... So long as The Blood endures,
> I shall know that your good is mine: ye shall feel that my strength is yours:
> In the day of Armageddon, at the last great fight of all,
> That Our House stand together and the pillars do not fall."

To this happy family an Eastern race can never have admission. It is not for an Easterner to shoulder a rifle or to unsheath a sword in defence of his country, it is not for him to have the privilege of governing the land of his birth or promoting its trade, industry and welfare. He is not to offer any suggestion for its administration, and he is ever to be deemed unfit for responsibility. This is illustrated in a story from *Life's Handicap*. An English Deputy Commissioner in charge of a district on the Indian border having died suddenly, a successor had to be appointed. The Viceroy, who believed in the Indianisation of the higher services, passed over the claims of an Englishman who had worked with the late head of the district and who knew the tribes with which he had to deal, and appointed an Indian Civilian, Mr. G. C. De. He wanted to train up Indians in the art of self-government, and availed himself of this opportunity. Mr. De was cultured, had a University degree and had won a place in the open competitive examination, beating many English youths. He had a good record of service to his credit and had ruled successfully and sympathetically a crowded district in south-eastern Bengal. But the result of the appointment was disastrous. Border tribes were not worshippers of culture. There were riots and bloodshed, with the result that Mr. De had to resign his office almost before he had taken it up. This is how Kipling illustrates his view that history and tradition are against entrusting government and responsibility to the dark races who were not born to rule or to bear what was to be regarded exclusively as "the white man's burden." The same lesson is sought to be conveyed in the poem " What happened." Here

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* Continued from our last issue.

" Hurree Chunder Mookerjee, pride of Bow Bazaar,
Owner of a native press, " Barrish-ter-at-Lar,"
Waited on the Government with a claim to wear
Sabres by the bucketful, rifles by the pair."

The Indian Government reluctantly acceded to Mookerjee's request and altogether abolished the law requiring licenses for guns, etc. The result was that Jats, Rajputs and Afghans also procured firearms in abundance and began robbing peaceful and weaker people like the Bengalis.

" What became of Mookerjee? Soothly, who can say?
Yar Mahommed only grins in a nasty way,
Jowar Singh is reticent, Chimbu Singh is mute,
But the belts of all of them simply bulge with loot,
What became of Mookerjee? Ask Mahommed Yar
Prodding Siva's sacred bull down the Bow Bazaar.
Speak to the placid Nubbee Baksh—question land and sea—
Ask the Indian Congressman—only don't ask me!"

Dualism of the East and the West became an obsession with Kipling. It was no doubt, to a certain extent, a literary device, but it was also largely an article of faith in his case,—a sincere conviction. There was nothing common between the two, and the gulf in his opinion could not possibly be bridged. Though " The Ballad of East and West " is of an opposite strain and refers to the possibility of contact between the two, only the first two lines of the poem are generally remembered and quoted as fitting in completely with Kipling's ideas:

" Oh, East is East, and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great Judgment Seat."

Indians contrast these lines with the beautiful verses of Tennyson:

" East and West without a breath,
Mixt their dim lights, like life and death,
To broaden into boundless day."

The inauguration of the Commonwealth of Australia in 1901 evoked boundless enthusiasm in Kipling, as manifested in the poem " The Young Queen " The young Queen cries, " Crown me, my Mother ! ", and the Old Queen rises and says:

" How can I crown thee further? I know whose standard flies
Where the clean surge takes the Leeuwin or the coral barriers rise.
Blood of our foes on thy bridle, and speech of our friends in thy mouth—
How can I crown thee further, O Queen of the Sovereign South ?

' Let the Five Free Nations witness ! ' But the young Queen answered swift:—

' It shall be crown of Our crowning to hold Our crown for a gift.
In the days when Our folk were feeble, thy sword made sure Our lands:
Wherefore We come in power to take Our crown at thy hands.'

And the Old Queen raised and kissed her, and the jealous circlet prest,
Roped with the pearls of the Northland and red with the gold of the West,—
And the Old Queen stooped in the stillness where the jewelled head drooped low !
' Daughter no more but Sister, and doubly Daughter so—

Mother of many princes—and child of the child I bore,
What good thing shall I wish thee that I have not wished before ?' "

Kipling's enthusiasm is intelligible, for the young Queen is the daughter of the Old Queen. The colonists are of Anglo-Saxon descent and must therefore be presumed to be fit for responsibility. There is nothing in his writings to show that he desired for India the same consummation as was reached by Australia in 1901 or that he looked forward to the day which Macaulay would call the proudest day in the history of British connection with India—when this country would be competent to take over charge of its administration and defence or when its culture and wisdom would cross its borders and influence men's mind in distant lands across the seas. So far as Kipling's vision could penetrate the dim future, India had no place as an equal partner in the great Commonwealth of Nations known as the British Empire. This is exactly the point where he differed from King George V who could move with the times, and could read accurately the signs of the age, while Kipling lagged behind with a mind which, however alert, failed to take note of the "stirrings of new life" in the East. Even the stolid and conservative British Government is more advanced in its views than Kipling, and proves this by taking steps for the realisation of responsible self-government in India. Self-government for India, in spite of the clash of creeds, castes and interests, is also visualised clearly in the speech with which His Late Majesty opened the Round Table Conference on Indian affairs: "I cannot doubt that the true foundation of self-government is in the fusion of divergent claims into mutual obligations and in their recognition and fulfilment. It is my hope that the future Government of India based on this foundation will give expression to her honourable aspirations." It is sad to think how Kipling, the brilliant and versatile author, is, in one sphere at least, backward, wooden and antidiluvian.

But the cause is not far to seek. Part of it is to be traced to the circumstances of the poet's birth and upbringing, the exotic and exceptional development of his mind and the sense of contrast and revulsion generated in him by his transplantation at an early age. His life in India was spent in bureaucratic circles which were irresponsible and far beyond the reach of criticism. British officials were distrustful of Indians and dubious as to their ability, and kept the reins of government tight in their own hands. They were believers in ready powers of action, simple methods of administration and unquestioning obedience on the part of subordinates. Kipling breathed in the atmosphere in which he had to live, and imbibed a faith in the ability and infallibility of the white man and learnt to have a poor opinion of Asiatic people. But he did not believe in the good sense and judgment of the British *public* either. Such a mental attitude could only have been fostered by contact with democratic peoples and free institutions to which Kipling was a stranger in India. As an Indian journalist, he had no experience of representative institutions, free public criticism of the executive, popular representation in the legislature and popular control of national policies. His abhorrence of principle in administrative matters is due to this to a large extent. " India," Kipling would argue, " has searched out the value of many a Western shibboleth, destroyed many doctrines, principles, ideas and theories. Phrases which look well in a peroration look foolish when there is immediate work to be done, and expediency begins to rule. The first lesson which the Indian civilian learns, is that practical men are better for being ready to take the world as they find it......... They have small respect for a principle. They have seen too many principles break down under the particular instance."[1] Hence there is in Kipling's writings an open disrespect of things which were made much of in the contemporary British press ; and it is no wonder that this has encouraged even in England the idea that he is 'reactionary,' "contemptuous of the humanities, and enemy of all the best poets, and philosophers." He has for the same reason been called a 'militarist,' a " reviler of the free democratic institutions of Great Britain," "a lover of the high-hand and of courses brutal and irregular" and has been censured as "one who brandishes unseasonably the Imperial sword."

Kipling's lack of sympathy for Indian ideals of life and thought and his failure to appreciate India's longings and aspirations, are due to want of imagination and of scholarship. He lived pretty long in India, but obviously he failed to avail himself of this opportunity to learn what India thought in the past and what it dreamt in the nineteenth century. He had not the soul of A. E. nor the imagination of Edwin Arnold. The love of Krishna and Radha, the delicate sensuousness of the Vaishnavic lyric, the glowing pantheism of the Upanishads, the intellectualism of the Vedanta were beyond his comprehension. The heroism of Indians of mediaeval and ancient times did not touch any responsive chord of his soul. The chivalry of the Rajputs just excited his curiosity, but was not sufficient to captivate his imagination.[2] The imperial throne of

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[1] *Todhunter's Amendment* is an illustrative story.

[2] Chapter X of his book *From Sea to Sea* which gives a short history of Chitore, does not mention Rana Sanga or Rana Pratap at all.

Chandragupta, the conquests of Asoka were probably so many words signifying nothing to Kipling.

Leaving aside Kipling's Imperialism, we may now turn to a discussion of his literary method and art. In doing this, we have to bestow greater attention on his prose than on his verse. The latter is less urgently inspired than the former, and this is so even when its technical finish in respect of beat and rhyme is beyond praise. Except in rare cases, one feels that the author need not have resorted to versification at all, that prose would have served his purpose quite as well. The conviction cannot be resisted that passion or inner poetic urge has not instinctively found expression in Kipling's poetry. Says a critic, "A careful reading of Kipling's verse, comparing it subject for subject with his prose, soon convinces us that, far from being a more direct, passionate and living utterance than his prose, it is invariably more wrought, careful and elaborate. It does not suggest the poet driven into song. It suggests rather the skilful writer borrowing the manner of a poet, playing, as it were, with the poet's tools, without any urgent impulse to express himself in that particular way...........Of his technical success there is seldom any doubt at all. But we must look beyond the formality of verse to find a poet. Poetry flies higher than prose only when the poet's feeling has driven him to *sing* what he cannot *say*. Kipling is a wonderful metrician; but that is not the question. The question is, where shall we find the most immediate union of the author's feeling with the author's expression ? And the answer to that will be, not in the author's poems." The *Barrack-Room Ballads* are said to be an exception to the rule, for rhyme and beat are essential to their inspiration.

Thus his prose is the most characteristic expression of his literary genius—the medium through which all the qualities of his soul as well as his literary sense reveal themselves. As a typical Anglo-Saxon, Kipling possessed a power of keen and vivid sensation and " the skies of India, the hot wild breath of the jungle, quickened" this power in the nerves of the youthful Englishman during his early life in the tropical country. " He has sensations of extraordinary intensity and variety, and takes in the most minute as well as the most overwhelming external appeals." It is easy enough to find illustrations from *The Jungle Book.* The Black Panther lounging through the jungle and grunting ; the Bat disturbing the branches of the trees on the forest at mid-day ; the water-snakes splashing down into the pools ;

the monkeys flinging themselves into the air and swinging at a dizzy height ; Rikki-tikki dancing up to Karait with red eyes and with a peculiar rocking, swaying motion ; the head and spread hood of Nag, the big black cobra, balancing to and fro exactly as a dandelion-tuft balances itself in the wind ; the elephants stamping all together and producing ' the sound of a war-drum beaten at the mouth of a cave, while the ground rocked and shivered '—these are remarkable as records of sensation. Equally remarkable are some of the descriptions of Indian sights and sounds. " It was beautiful to behold the many-yoked grain and cotton waggons crawling over the country-roads: one could hear their axles, complaining a mile away, coming nearer, till with shouts and yells and bad words they climbed up the steep incline and plunged on to the hard main road, carter reviling carter. It was equally beautiful to watch the people, little clumps of red and blue and pink and white and saffron, turning aside to go to their own villages, dispersing and growing small by twos or threes across the level plain. A little later a marriage procession would strike into the Grand Trunk with music and shoutings, and a smell of marigold and jasmine stronger even than the reek of the dust. One could see the bride's litter, a blur of red and tinsel, staggering through the haze, while the bridegroom's bewreathed pony turned aside to snatch a mouthful from a passing fodder-cart. Still more interesting and more to be shouted over it was when a strolling juggler with some half-trained monkeys, or a panting feeble bear, or a woman who tied goat's horns to her feet, and with these danced on a slack rope, set the horses to shying and the women to shrill, long-drawn quavers of amazement." (*Kim*) To take another passage full of the strange impressions of the landscape : " The Sun was driving broad golden spokes through the lower branches of the mango trees; the parakeets and doves were coming home in their hundreds ; the chattering, grey-backed Seven Sisters, talking over the the day's adventures, walked forth in twos and threes almost under the feet of the travellers ; and shuffling and scufflings in the branches showed that the bats were ready to go out on the night-picket. Swiftly the light gathered itself together, painted for an instant the faces and the cart-wheels and the bullocks' horns as red as blood. Then the night fell, changing the touch of the air, drawing a low, even haze, like a gossamer veil of blue, across the face of the country, and bringing out, keen and distinct, the smell of wood-smoke and cattle and the good scent of wheaten cakes cooked on ashes. The evening patrol hurried out of the Police-Station with important coughings and reiterated orders ; and a live charcoal ball in the cup of a wayside carter's hookah glowed red, while Kim's eye mechanically watched the last flicker of the sun on the brass tweezers." (*Kim*, Ch. IV.) The uneasy and vast forms of Indian provinces and cities, the breathless air of the streets swarming with myriads of human beings, the callous fecundity of the people and the extremes of climate from which they suffer, the tyranny of their skies, produce strange effects on Westerners and press on their nerves, till they declare this country with congeries of peoples as really mysterious. This is very graphically expressed in a few passages of *Life's Handicap*: "The roof-tops are crammed with men, women and children ; and the air is full of undistinguishable noises. They are restless in the City of Dreadful Night ; and small wonder. The marvel is that they can even breathe. If you gaze intently at the multitude, you can see that they are almost as uneasy as a daylight crowd ; but the tumult is subdued. Everywhere, in the strong light, you can watch sleepers turning to and fro, shifting their beds and again resettling them. In the pit-like courtyards of the houses there is the same movement. The pitiless moon shows it all. Shows, too, the plains outside the city, and here and there a hand's breadth of the Ravee without the walls, shows lastly, a splash of glittering silver on a house-top almost directly below the mosque Minar. Some poor soul has risen to throw a jet of water over his fevered body ; the tinkle of the falling water strikes faintly on the ear. Two or three other men, in far-off corners of the City of Dreadful Night, follow his example, and the water flashes like heliographic signals......Still the unrestful noise continues, the sigh of a great city overwhelmed with the heat, and of a people seeking in vain for rest."

Kipling's faculty of observation is on a par with his power of sensation. His keen eyes are quick to perceive not only tints and shades of colour, but the subtlest effects of light. Here is the picture of the celebrated pearl necklace *Naulahka* : "The stones kindled with the glow of the dawn, and mocked the shifting colours of the hill. The shining ropes of gems put to shame the red glare that shot up from behind the reeds, as they had dulled the glare of the torches on the night of the little Prince's wedding. The tender green of the reeds themselves, the intense blue of the lake, the beryl of the flashing kingfishers, and the blinding ripples spreading under the first rays of the sun, as a bevy of coots flapped the water from their wings—the necklace abashed them all. Only the black diamond took no joy from the joy of the morning, but lay among its glorious fellows as sombre and red-hearted as the troublous night out of which Tarvin had snatched it." (*The Naulahka*, Ch. XVII). The shifting cloud-effects on the Taj are admirably painted in the following passage:—"As the Englishman leaned out of the carriage, he saw first an opal-tinted cloud on the horizon, and later, certain towers. The mists lay on the ground, so that the splendour seemed to be floating free of the earth ; and the mists rose in the background, so that at no time could anything be seen clearly. Then as the train sped forward, and the mists shifted, and the sun shone upon the mists, the Taj took a hundred new shapes, each perfect and each beyond description. It was the Ivory Gate through which all good dreams come ; it was the realisation of the gleaming halls of dawn that Tennyson sings of ; it was veritably the 'aspiration fixed,' the 'sigh made stone' of a lesser poet." (*From Sea to Sea*, Chap. I). Accurate observation of minute details of all kinds is one of the merits of Kipling. The pen-and-pencil sketch of a moss-grown ruined city in Rajputana is reproduced below. Kipling notices the debris, the damp, the rank vegetation and the loneliness of the scene with remarkable faithfulness. "All sight of what lay below him (Tarvin, the American adventurer) was blocked by the thick foliage of trees that leaned forward, bowed their heads together as night-watchers huddled over a corpse. Once upon a time there had been rude steps leading down the almost sheer descent, but the naked feet had worn them to glassy knobs and lumps, and blown dust had made a thin soil in their chinks. Tarvin looked long, and then, digging his heel into the mould, began to let himself down step by step, steadying himself by the tufts of grass. Before he had realised it, he was out of reach of the sun, and neck deep in tall grass. He gripped the grass, and went on. The earth beneath his elbows grew moist, and the rock where it cropped out showed rotten with moisture and coated with moss. The air grew cold and damp. Another plunge downward revealed to him what the trees were guarding, as he drew breath on a narrow stone ledge. They sprang from the masonry round the sides of a square tank of water so stagnant that it had corrupted past corruption, and lay dull blue under the blackness of the trees. The head of a sunken stone pillar carved with monstrous and obscene gods, reared itself from the water, like the head of a tortoise swimming to land. The birds moved in the sunlit branches of the trees far overhead. Little twigs and berries dropped into the water, and the noise of their fall echoed from side to side of the tank that received no sunlight." (*The Naulahka*, Ch. XII). A description of the heterogenous assembly that gathered in the capital of an Indian State on the occasion of the prince's marriage is described with a wealth of detail: "Many guests were expected—barons, princes, thakurs, lords of waste fortresses and of hopeless crags of the north and the south, fiefs from the fat, poppy-blazoned plains of Mewar, and the brother rajahs of the king. They came accompanied by their escorts, horse and foot...Behind the tents stretched long lines of horse-pickets, where the fat pink-and-blue-spotted stallions neighed and squealed at one another, under their heavy velvet trappings, all day long; and the ragged militia of twenty tiny native states smoked and gambled among their saddles, or quarrelled at the daily distribution of food furnished by the generosity of the Maharaja. From hundreds of miles about, vagrant and mendicant priests of every denomination had flocked into the city, and their salmon-coloured raiment, black blankets, or ash-smeared nudity gave Tarvin many minutes of untrammelled entertainment as he watched them roaming fearlessly from tent to tent, their red eyes rolling in their heads, alternately threatening or fawning for gifts. The city itself was brilliant with coats of pink-and-white lime-wash, and the main streets were obstructed with the bamboo-scaffoldings of fireworks. Every house-front was swept and newly luted with clean mud, and the doorways were hung with marigolds and strings of jasmine-buds. Through the crowds tramped the sweating sweetmeat-dealers, vendors of hawks, dealers in cheap jewellery and glass bracelets and little English mirrors, while camels loaded with wedding gifts of far-off kings, ploughed through the crowd."

The Jungle Book reveals Kipling's study of the details of animal life with the accuracy of a trained zoologist. The habits, features and physiognomy of beasts, birds, reptiles seem to have had a special attraction for Kipling. After a meal and a full drink, a tiger is not in a condition to fight; cattle in India move and crunch, and lie down, and move on again, and they do not even low, but only grunt; if a cow died, the kite that was whistling overhead would sweep down and the next kite miles away would see him drop and follow, and the next, and the next, and almost before it was dead, there would be a score of hungry kites come out of nowhere; a python could make himself look so like a dead branch or a rotten stump that the wisest were deceived ; the fighting strength of a python is in the driving blow of his head backed by all the strength and weight of his body ; a python four or five feet long can knock a man down if he hits him fairly in the chest ; a bird who looks at a snake's eyes, gets so frightened that he cannot move; when a mongoose's eyes grow red, he is angry; the snarly whine of a tiger bewilders wood-cutters and gipsies and makes them run sometimes into the very mouth of the tiger, etc.

To this gift of concrete perception Kipling adds a command of the manifold resources of the English language. But his special province is the vast domain of Teutonic and Germanic words which are still loaded with primitive and direct meanings. They are of great help to him in increasing the range and precision of his concrete perception. They are not the language of cultured people or of town-made civilisation, but unsophisticated life finds the best expression through them. Kipling seems to rediscover them and "refresh them through the strikingly expressive aptness of their use." They are set off by the various stocks of technical words, military and naval slang, terms from all the dialects of the British Empire and the latest coinages that have been adopted in the English vocabulary. "The joy he feels in rare, sonorous, suggestive syllables, full of the odours and the hues of landscapes and things, is ever an essential element of the mental attraction which brings him to write ; the verbal aspect of his intellectual activity is extremely developed." His poems and prose writings equally bear out the truth of this remark. The soldier-stories in the *Plain Tales from the Hills* especially evince the use of racy and vigorous language including slang. It has of course to be admitted that Kipling's vocabulary is the cause as well as the effect of his mental and intellectual outlook and formation. He is hardly concerned with the play of thought, with the subtler shades of ideas. On the whole, he is more in touch with the world of facts, of colour, sight and sound than with inner or spiritual life. Intricate workings of the human heart, profound depths of human mind, the yearnings and hankerings of the human soul do not interest him very much. As a French writer says, "Neglecting or scorning the play of thought, he has bent his energy towards the material universe, its sights, its crises and struggles, and human souls in their forcible intercourse with it, whether in co-operation or in conflict." It is thus the content of his thought that determines the nature of his language—his use of slang and of words with direct meanings. This is why " he hardly chooses the language of subtlety and of abstract shades, except to express humorous intentions, or, on rare occasions, a need of poetical serenity."

A remarkable offshoot of Kipling's love of the concrete is his fondness for machinery and things technical. He has written of ships, steam-engines, fox-hunting, agriculture, drilling and of mechanical warfare, and yet his fiction has not suffered much in interest, though there are readers to whom his love for mere craft looks like a mannerism or a parade of omniscience. There is a passage in *Between the Devil and the Deep Sea* which mentions in ropid succession the forward engine, piston-rod, nuts of the cylinder-cover, connecting-rod, starboard, cast-iron supporting-column, the crank, cross-piece and cross-head. The reader who is not an engineer or a mechanist cannot certainly be blamed if his interest flags. But one critic observes with some truth, "To those who object that Kipling has spoiled these stories with an absurd enthusiasm for bolts and bars, it has at once to be answered that but for this very enthusiasm for bolts and bars, which is discerning have found so tedious, the great majority of his stories would not have been written at all."

Kipling generally seeks accentuated states and keen contrasts. They are oonsiderable help to him and serve his purpose admirably in his humorous poems. But in his stories their effect is often of a different kind. Both situation and character seem to transcend the domain of reality, though he has also depicted some characters that are strikingly individual. One of the reasons for this literary method is Kipling's love of simplicity and another is the divorce of his creations from real life and their strange background. Kipling was as unfamiliar with normal English life as with normal Indian life, and in his stories the scene is often laid in British dominions overseas where Western and Eastern people come into a sort of unnatural contact. Hence " human beings are to him summed up in a few significant features, which exhaust the substance of a personality because they reveal, at one stroke, all that it is material we should know, to our sense of action or of the picturesque." His characters are not free from angularities or stiffness—they are not the products of the play of a variety of influences. In many cases they look like types or symbols of certain distinct attributes, and the action of his stories is arranged in such a way as to bring out these pointedly. As a consequence, the characters he has treated with the greatest success are varieties of the soldier type, highly flavoured, but of rather rudimentary intelligence, schoolboys and growing men and, above all, " those wonderful sketches of animals, each having its natural shape, and at the same time a moral personality fitted to this shape with astonishing sureness." *The Jungle Books* of Kipling are certainly his most representative work. It is true that towards the end of his career, Kipling, in dealing with English subjects, *e.g.*, in *The Light that Failed*, " evinced a new fondness for the half-tones and sober accents of a country with an old humanised charm," far removed from the unnatural situations and symbolical characters of his earlier years. Yet Kipling must be said to have earned his immortality as the author of the fanciful stories of the animal world.

BANKING IN BENGAL

A Study in Problems and Possibilities.

B. R. BISWAS, M.A.

THE PROBLEM.

IN a recent message to the Press His Excellency the Governor of Bengal has remarked that the proper solution of the unemployment problem lies in an improvement in the general economic and financial condition of the province which again depends on a healthy interaction of trade, commerce, industry and agriculture. Of all the Indian provinces, the problem of Unemployment is acutest in Bengal and of late there has been no dearth of palliatives prescribed by our leaders of thought and experimented upon by the people in authority. The essential merit of the statement issued by His Excellency lies in the fact that here is an attempt to go to the fundamentals of the problem and appraise the real nature of the problem that confronted us to-day. We should realise in all seriousness that the enormous magnitude of the unemployment problem in Bengal is but an index of the extent of maladjustment that unfortunately exists between the different branches of our economic activities. It is not within the scope of this paper to discuss the merits of the different schemes introduced by the Government of Bengal within recent years. Suffice it to say that, however well-intentioned each of these schemes might individually be, there appears to be no co-ordination of Government policy in the matter and, what is worse, that essential drive which is necessary to solve a problem of this magnitude is lacking. The problem of unemployment is inextricably bound up with the general economic prosperity of a country, and we have to-day come to such a pass that the entire machinery of the Government should be whole-heartedly directed towards its healthy solution.

An idea of the economic maladjustment in Bengal may be gathered from the character of our foreign trade, commerce and industry. Our foreign trade is truly "foreign" in character. It would be interesting indeed had an enquiry been instituted to ascertain the part played by the children of the soil in the import and export trade of Bengal. As regards inland trade and commerce the silent and steady penetration of people from the other parts of India in the remotest parts of the mofussil is an important economic development within the last few decades. In industry, excepting a few chemical industries and cotton mills, our effective share is practically nil. As a matter of fact the whole atmosphere around our trade, industry and commerce is artificial. To record an economic fact is not to introduce provincialism in this all-important question. Provincialism and all its implications involves the philosophy of negation and fails to do full justice to the remarkable adventurous and enterprising spirit evinced by the people from other parts of India in developing the trade and commerce of Bengal. A better approach to this problem is to emphasise the fact that our people has been continually receding into the background and to devise ways and means so as to provide a timely stimulus to recapture the lost ground so far as our trade, industry and commerce is concerned.

An important aspect of this economic maladjustment is revealed by the Report on the Maritime Trade of Bengal for 1934-35 published only recently. Within the last few years the maritime trade of Bengal has been developing certain prejudicial tendencies, one of which is the continuous decrease of our export trade since 1930-31. It is interesting to record that whereas the export trade of Bombay has registered an improvement of something like 48% in 1934-35 over that of 1930-31, that of Bengal has actually declined by 5%. Another significant development is that a considerable proportion of our import trade comes through Bombay which means that we have to pay additional values for them. This partially explains the fact that so far as Bengal is concerned, trade recovery is still a matter of the realm of possiblities. But the problem in Bengal is not merely to attain " recovery " in the technical sense of the term ; we have to recover our trade, commerce and industry from its artificial moorings and restore it to its normal character. To achieve this desideratum we shall have to direct our attention to the agencies, *viz.*, the Banking companies that predominantly determine the course of trade and industry in a country. For the unhealthy diversion of our trade and commerce and the insignificant part played by us in industrial development, the fundamental reason will be found in our insufficient banking development.

TWO CLASSES OF BANKS.

From the implications of the problem we can now enter into a discussion about the banking structure that obtains in Bengal at the present moment. Joint-stock banking companies operating in Bengal may be broadly classified into two main categories—those that are members of the Reserve Bank and those that are not. The foreign "Exchange Banks" with their head offices at London or some other foreign centre and big Indian Joint-stock banks operating in Calcutta but with their head offices situated outside the province, fall under the first category. It is they who constitute the money-market proper. Under the second category are the numerous small banking companies and loan offices, owned and managed by Bengalees, the dividing line between which is difficult to find out. It is they who constitute the banking problem for Bengal, as, at their present stage, they cannot be brought within the ambit of the Reserve Bank system ; and at the same time create a multiplicity of problems connected with the financing of our trade, commerce and agriculture.

Banks coming under the first category command vast resources and within themselves practically monopolise the major financial operations connected with large-scale trade and commerce in this part of the country. It is difficult to estimate the proportion of their assets and liabilities that may definitely be ascribed to their operations in Bengal, as there is no compelling authority requiring them to maintain and publish separate figures. In his evidence before the Hilton-Young Commission (1926) Sir Norman Murray quoted some figures in order to show what proportion of different kinds of deposits and advances of the Imperial Bank of India belonged to the Bengal Circle in March 1925. The figures are as follows:—

Business.	Bengal Circle. (In lakh rupees.)	All India. (In lakh rupees.)
Current account deposits	15,44	27,17
Fixed deposits	12,56	24,93
Bills discounted	7,10	14,66
Cash credits	11,10	27,63
Overdrafts	5,37	9,01
Loans	2,56	20,14

It would appear from these interesting figures that in March 1925 the Bengal Circle was responsible for more that 50% of the aggregate current and fixed deposits and bills and overdrafts of the Imperial Bank of India and so far as Cash credits and Loans were concerned, the respective percentages had been 40% and 13% only. The Bengal Banking Committee were also supplied with similar figures by the Imperial Bank for the quinquennium ended 31st Dec. 1929 on the basis of which they notice a similar tendency and conclude as follows:—

" The aggregate deposits are slightly less in 1929 than 1925, whereas the aggregate advances have very much increased. It follows therefore that the resources of Bengal are being employed in other parts of India to a greater extent than before."

What light can be thrown on the working of the other banking companies operating in Bengal ? It is unfortunate that no figures are available which can enable us to make a definite estimate in this respect. We may however attempt an approximate estimate if we bear in mind the proportion of the total business done by the Imperial Bank of India which is ascribable to the resources of Bengal and apply the same to that of other banking companies. Almost the identical business conditions guide the operations of all the banks under this category, including the Indian business of the " Exchange Banks" in the case of the Indian joint-stock banks, we can safely rely on the percentages of the Imperial Bank to furnish the absolute minimum of Bengal business, as both have branches throughout India and look to Bengal as the most important source of revenue.

To take up the Foreign " Exchange " banks first. It is well known how the Central Banking Committee, in spite of their best endeavours, failed to obtain any detailed figures relating to the total business done by them in India. Their balance-sheets do not furnish any indication in this respect, and the only figures that are available to us are contained in a consolidated statement about their total deposits and cash balances in India published in the " Statistical Tables relating to Banks in India." Nevertheless we can gather some idea from the following table:

Year.		Number of Exchange Banks.		Total Deposits in India. (In thousand rupees.)
1930	...	18	...	68,11,44
1931	...	17	...	67,47,26
1932	...	18	...	73,06,56
1933	...	18	...	70,78,42

There is no reason to suppose that the "Exchange banks" should be attracting deposits in Bengal which is, in any way, less proportionate of All-India business than the Imperial Bank of India. We can therefore safely assume that at least not less than 50% of their deposits (that is to say, something like Rs. 35 crores) is definitely ascribable to the resources of Bengal.

Of the Indian joint-stock banks operating in Calcutta, the Central Bank of India, which has been conducting business here on a vast scale, easily fills up the premier position. The Allahabad Bank, in spite of its affiliation to the P. & O. Banking Corporation, may be included under this category. Including the Bank of India and the Punjab National Bank, we find the total deposits of the Indian joint-stock banks as follows:—

Total Deposits (In thousand rupees)

Bank.		1931.		1932.		1933.
Allahabad Bank	...	9,94,46	...	10,81,59	...	10,85,54
Central Bank	...	15,36,62	...	20,28,96	...	22,36,61
Bank of India	...	12,95,47	...	15,07,65	...	14,49,82
Punjab National.	...	4,03,09	...	4,31,67	...	4,55,75
	Total	42,29,64		50,49,87		51,67,32

The figures of the Imperial Bank of India are not included in this list. The total deposits of this bank, excluding "public deposits" in 1933-34, exceeded Rs. 74 crores. We would therefore find that the total All-India deposits of this Big Five of Indian banking exceeded Rs. 125 crores in 1933-34. There is no reason to suppose that the Bengal business of the Imperial Bank of India is to-day in any way less considerable than that obtaining in 1925 or 1929. Nor is there any reason to suppose that the other banks should be conducting a less proportionate business in Bengal. At least one of them, *viz.*, the Central Bank of India, finds it profitable enough to open out a network of branches in the moffusil within the last few years. To attribute 50% of their deposits to Bengal would by all tokens be an underestimate. Nevertheless after making due allowance for all possible margins of error, we can definitely attribute Rs. 50 crores worth of their deposits to the resources of Bengal. If we now add up the Bengal deposits (on our estimate) of the "Exchange

Banks," the figure amounts to something like Rs. 85 crores. The question that now naturally arises in one's mind is—how much of this amount is available to us for the succour of our trade, commerce andi ndustry ? If we consider the foreign character of these banking institutions and the preponderance of commercial and trade interest in their clientele which by no stretch of imagination can be described as conducive to indigenous trade, commerce and industry, we can very well imagine the magnitude of the problem that they constitute in our commercial world.

It is unfortunate that they constitute no less a problem in our banking world. Instead of lending a helping hand to our small banking companies, the bigger banks occasionlly take a rather unfair advantage of their vantage ground. The attempts of the Calcutta Clearing Banks' Association in refusing clearing facilities to our smaller banks is an instance in point. More serious perhaps is the recent branch banking policy of the Central Bank of India which is carrying competition to the moffusil as well.

SMALLER JOINT-STOCK BANKS OF BENGAL.

How do the smaller joint-stock banks of Bengal stand in comparison with the " Big Five " of Indian Banking ? The enormity of the difference will be evident from the following comparative table, composed of the paid-up capital and reserves, and deposits of two of our three "scheduled " banks and of two big banks, for the year 1933-34.

Bank.		Paid-up Capital & Reserves. (In thousand rupees.)		Deposits. (In thousand rupees.)
Central Bank of India	...	2,38,13	...	22,36,61
Bank of India	...	2,01,50	...	14,49,82
Bengal Central	...	4,81	...	40,05
Comilla Union	...	3,54	...	26,76

We need not go in for any detailed comparison, for this is useless if our banking companies individually are considered. Even at the present moment our banks are to be judged not by their existing position but by their immense possibilities. This point needs be elaborated at some length.

The greatest point that is in our favour to-day is that Bengal has the largest number of joint-stock banking companies, and that if we include the loan companies in the list our total is greater than the number of all other provinces put together. In 1930-31 the total number of banking and loan companies was 1,069 with a paid-up capital of Rs. 9,73 lakhs. According to certain replies given by the Government of Bengal in the winter session of the Bengal Legislative Council this number has declined to 1,045. At any rate the total paid up capital of all our loan offices and banks may be roughly estimated at Rs. 9 crores. The figures of their deposits and reserve fund are not available. In 1928-29 the Provincial Banking Committee made an average estimate of reserve fund and deposits to be something like 7 times that of the paid-up capital. On the basis of this computation we may make a rough estimate of this item to be in the neighbourhood of Rs. 60 crores. After making due allowance for any possible margin of error, it is permissible for us to arrive at a figure of Rs. 65 crores to represent the total working fund of the 1,045 banking and loan companies of Bengal. This at any rate compares favourably with the working fund of all the banks falling under the first category.

What then is the reason of the inefficiency of banking service in the province and the insignificant role played by our banking institutions ? The reason is not far to seek. The trouble is that we have got too many small banks and what is worse, instead of following a concerted policy through some bankers' association they indulge in unhealthy rivalries among themselves. Their resources being extremely limited our small banks confine themselves generally to the leavings of the business of the " Exchange " banks and the bigger Indian joint-stock banks. Branch banking is comparatively undeveloped and as a result the remittance business cannot be conducted by them. Within recent years a few of the smaller banks have begun starting branches in various parts of the moffusil and naturally have come into conflict with the branches of bigger banks. In this respect the recent policy of the Central Bank of India of starting branches in exactly those places where the branches of our banks were well established has a sinister implication. The tendency is there to create a monopoly of this service and at the same time stifle effectively the development of branch banking in Bengal.

The main classes of business that are left to our banks are therefore those of discounting Hundis, opening of cash credits and granting loans against gold and ornaments and stock exchange shares. Advance against stocks of agricultural produce is rarely given largely because this is more or less an uncharted field and most of the banks have not necessary equipment for this sort of finance. In the competition with the bigger banks our banks cannot naturally expect to secure first class business even in these lines. A commercial bank cannot indulge in speculative ventures and its margin of profits being low on individual items of business, it has to depend on a large volume of business for its main source of profit. Here again our banks are at a disadvantage, their operations being conducted on too small a scale. With this prospect of securing very little profits from investment of funds, there has been moreover an unhealthy rivalry among our banks to secure deposits at uneconomic rates (not unoften 7 to 8%).

A good deal of the blame for the present state of affairs rests on the fact that we have taken to banking in this part of India in a thoroughly desultory fashion. The logic of the situation requires a strong and well-co-ordinated amalgamation movement. Had there been only, say, five big banks with the working fund of 1,045 smaller banks and loan offices which we possess to-day, Bengal could have more than held her own in the banking world and along with that the prospect of our trade, commerce and industry would have considerably improved. On the other hand, however, we have to witness year by year the distressing spectacle of an increasing number of bank flotations on a ludicrously small scale. The following figures will throw some light in this direction:

Year.		No. of banks registered.	Authorised capital. (In thousand rupees.)
1926-27	...	31	28,20
1927-28	...	39	42,30
1928-29	...	54	64,40
1929-30	...	72	25,67,28
1930-31	...	82	3,48,80

It would thus appear that up to the year 1928-29 the average authorised capital of the newly floated companies was barely Rs. 1 lakh, and even that is an overestimate of the real position if we take into account the fact that the paid-up capital of a company is much less than the subscribed and authorised capital. The figures of the subsequent two years do not indicate an improvement, as the amount of the authorised capital is only disproportionately high as compared with the paid-up capital. The tendency of small-scale bank flotations appears to have accentuated within the last half decade as well. In 1934-35 for example, altogether 21 banks were registered and their average authorised capital do not once again exceed Rs. 1 lakh. Five of them had an authorised capital of Rs. 20,000 only ; we find another five were started under Managing Agents, one of which has already gone into liquidation ! Verily we have reached the nemesis of bank promotions !

BANK FAILURES.

An inevitable concomitant of this senseless increase in the number of bank flotations has been that the number of bank failures has also increased within the last few years. The " Statistical Tables relating to Banks in India " for 1933-34 indicates a danger-spot of our banking world when it says that " among the Indian provinces Bengal easily heads the list so far as the number of bank failures is concerned." High infant mortality is a serious affair and it is instructive to note that a majority of our bank failures is due to inexperience and uneconomic business methods. Not a few are also due to the speculative ventures of dishonest bank promoters. The following statistics will reveal the seriousness of the situation.

Year.		No. of Loan offices going into liquidation.	No. of Banks going into liquidation.
1928-29	...	1	1
1929-30	...	*Nil*	1
1930-31	...	*Nil*	8
1931-32	...	7	1
1932-33	...	2	5
1933-34	...	5	11
1934-35	...	6	9
Total	...	21	36

Is it not time for us to cry a halt to this senseless banking " development " and evolve some constructive lines along which the banking structure of the province can be remodelled and strengthened? It is about a year that the Reserve Bank has been instituted. The machinery of this all-important institution cannot be utilised to the full advantage of the credit structure of the province unless and until our banks are "scheduled" to it. Under Section 42 (6) of the Reserve Bank of India Act, a member bank requires a minimum aggregate value of Rs. 5 lakhs as its paid-up capital and reserves. Only three of our 1,045 banks just satisfies this modest requirement at the present moment and the failure of one of our scheduled banks a year ago must indeed be viewed with considerable anxiety.

THE PROBLEM OF LOAN COMPANIES.

An interesting fact that is revealed by the statistics of bank failures is that the loan companies of Bengal show comparatively greater vitality. Being primarily agricultural banks and their loans advanced being mainly against mortgages on land, they should have been the worst sufferers from the economic depression. It is therefore surprising that the actual number of failures among them should have been so few. A partial explanation of this phenomenon is to be found in the fact that a good number of them has been carrying out a precarious existence by taking advantage of Section 153 of the Indian Companies Act. At any rate one reason for their strong vitality is that, generally speaking, theirs is a sounder position and represent an aspect of the credit economy of the province which has not yet been successfully taken up by other credit institutions. It is unfortunate that even this precarious existence is not likely to continue any more, as reports received from the moffusil go to show that a crash is likely to happen in the near future if ameliorative steps are not taken by the Government to increase their resisting power. The immensity of the problem can be well realised if we take into account the total number of the loan companies operating in Bengal and their total working fund. The following are the figures for 1928-29, the latest data available :—

Number of Loan Companies	...	7,82	
Total paid-up capital	...	80,72	(In thousand rupees)
Total Deposits	...	6,60,42	,,
Total working fund including reserves	...	7,92,48	,,

It is unfortunate that the figures for the later years are not available ; even for the year 1928-29 the Provincial Banking Committee, in spite of their best endeavours, were unable to secure full particulars of their working and thus failed to present a complete picture of this interesting development of financing institutions. We can nevertheless assess their comparative importance in the credit structure of the province if we take into consideration the total working fund of the entire co-operative credit movement in Bengal for the same year, *viz.*, 1928-29. The figures are as follows:—

Co-operative Societies.	Total No.	Working Capital including deposits and reserve fund. (In thousand rupees.)
Agricultural credit	16,930	4,21,19
Non-agricultural credit	410	2,25,53

A comparative estimate of their activities would lead to the essential fact that, so far as the credit requirements of the moffusil were concerned, the loan companies did not play a less important part than the co-operative credit societies. The former did not enjoy Government patronage at any time of their long and chequered history ; and they had to suffer severe handicaps in the absence of a proper apex bank. In spite of these inherent difficulties, the loan companies were able to secure unprecedented popularity and patronage from the enterprising middle classes of Bengal. What is the reason ?

The banking system of a country is determined by local circumstances, partly economic and partly historical ; and when a constructive policy towards this all-important question is to be decided upon, it must take full account of the historical background without being led away by an abstract formula or theory. It is therefore proper for us to note that the loan companies of Bengal in their attempts at providing land-mortgage banking represent a special feature which is the reflex of certain historical and economic facts. The Permanent Settlement made land a valuable form of investment and Act VII of 1860, granting the privilege of limited liability to joint-stock enterprises, furnished the intelligentsia of Bengal with a great opportunity of developing a special class of banking institutions. As a matter of fact the earliest loan office was founded in 1865, just half a decade after the Joint-stock Companies Act of 1860. Since then quite a good number have been started, catering to the needs of the land-owning classes—the zeminders, patnidars, dar-patnidars and permanent tenure-holders. The ryots' needs were also being increasingly served as their rights to land came to to be defined as a result of the Tenancy Acts after 1885. In her traditional way therefore Bengal found a way of providing long-term credit to the rural population.

As a rule these loan companies followed a very cautious policy as regards investment, an evidence of which is to be found in the remarkably low number of failures. During the entire period 1914-29 the number of failures was only 17. On the other hand they did show a remarkable rapidity of growth, the number of floatations in 1929 alone being 164 loan offices. The fundamental defect of their "banking methods" was that they did not realise the necessity of maintaining even a small proportion of their investments in a liquid form, predominantly engrossed as they had been in long-term finance. They did also make the common mistake of investing all their funds in land ; in their craze for profits and big dividends even the entire reserve fund was also similarly invested. Another source of weakness had been the dangerous practice of granting long-term loans with short-time deposits. Their position therefore became pitiable when all their investments became frozen due to the unprecedented decline in agricultural prices and the consequent fall in land values. Being thus caught in the economic depression the loan companies have even now been making heroic efforts to extricate themselves out of an apparently impossible situation. The endeavours that they have been putting forth during the last few years in order to carry out an existence however precarious and the ready response that has been forthcoming from the depositors in agreeing to the creditor's agreement under Section 153 of the Companies' Act, should indeed form a brilliant chapter of the banking history of the province. It is not too much to say that but for this generous response from the much-maligned Bengalee middle class, Bengal would have witnessed a first class financial collapse during the early years of the present Economic Crisis.

LOAN COMPANIES AND GOVERNMENT POLICY.

The most painful part of the story is however that furnished by Government policy in this all-important matter. Long before the economic crisis was in operation, both the provincial and the Central

Banking Committees made a survey of the then existing position, scented danger and counselled the Government to take effective steps so that an impending crisis might be averted. Both the Committees had been constrained to admit that the loan companies established for themselves a very important position in the economic life of the province and that both for the sake of banking development and the promotion of indigenous trade and commerce, these institutions should be remodelled, improved and consolidated. In India however the supreme law is to let matters drift and in the case of Bengal it was no exception. What is worse, if any one with an unbiassed frame of mind watches the trend of Government policy in the matter during the last few years, he will not fail to notice a perceptible change from an attitude of indifference to that of positive hostility.

During the discussion stage of the Agricultural Debtors Bill at the last winter session of the Bengal Legislative Council the Government has stoutly opposed all attempts to exclude the joint-stock banks and loan companies from the operation of the Bill, whereas the scheduled banks and the co-operative credit societies have been exempted. Somehow or other the Government of Bengal has been led to believe that their self-imposed mission of relieving the indebtedness of the agricultural debtors will not be successful unless and until the drive against the " money-lenders" is complete. In Government parlance the loan companies and the joint-stock banks are nothing but " money-lenders " pure and simple! One only wonders why the co-operative credit societies have also been exempted from the operation of the Agricultural Debtors Bill. Or, perhaps, this affords a clue to the mysteries of Government policy in this regard. Just like the loan companies the co-operative credit societies of Bengal had also been put to severe strain by the economic depression ; the alarming growth of their overdues has been a source of constant anxiety. Sometime in December, 1934, the Government of Bengal appointed Mr. Darling, then in charge of the Rural Credit Department of the Reserve Bank of India, to enquire into the working of the co-operative credit societies and the loan companies. As a result of Mr. Darling's enquiry report the Government have been introducing a series of measures to improve the position of the co-operative credit societies. As regards loan companies, it is not known what have been the actual recommendations of Mr. Darling, since his report has not been published at all. Asked as to what steps the Government propose to take in order to remodel the loan companies on approved lines, the Government most callously replied in the last winter session of the legislative council to the effect that the condition of the loan companies would improve along with the improvement of the general economic condition of the province! This is indeed *laissez faire* with vengeance. Considering the unseemly anxiety of the Government to shelve Mr. Darling's report and the cold shoulder turned over to the loan companies, one feels tempted to conclude that the Government have come to look upon the loan companies as the serious rivals of the co-operative credit societies in the moffusil and that in their recent scheme of re-organisation the loan companies would operate as serious handicaps. If this be the attitude of the Government there cannot be a worse misconception about the realities of the situation in the moffusil.

CONCLUSION.

From the above review of the banking position in Bengal at the present moment certain conclusions appear to be irresistible.

Firstly, the peculiar problem that is presented to us by the multiplicity of smaller banking institutions is amenable to solution only through a well-co-ordinated amalgamation movement. As a matter of fact our smaller banks contain within themselves the possibilities of big developments. Banking growth in other countries came from the establishment of small local institutions which later grew in size. And as competition among themselves became acute they found safety and strength through amalgamations. At least this is the lesson that we gather from the history of the amalgamation movement of banking in Great Britain. It cannot indeed be denied that the provisions of Section 42 (6) of the Reserve Bank of India Act operate as an inducement to our smaller banks to increase their size and if necessary amalgamate with other companies in order to qualify for the membership of the Reserve Bank. Then again some joint-stock banks and loan companies will get an additional inducement to become a "scheduled" bank in order to escape from the provisions of the Bengal Agricultural Debtors Bill. Something more is however necessary in order to foster a strong amalgamation movement. In view of the special circumstances obtaining in Bengal we shall have to take the help of special legislation as well. The Companies Act, for example, may be amended so as to include a provision to the effect that no bank should be allowed to be registered unless its minimum paid-up capital is, say, Rs. 50,000. All small banks which do not satisfy this requirement should be allowed an opportunity to raisetheir capital to the prescribed minimum within a period of not more than two years, failing which they will either have to wind up their business or secure the statutory minimum by a process of amalgamation, facilities for which should be provided. The Reserve Bank of India is another important institution which can render valuable help and guidance in this direction. But constituted as it is to-day, how far can we expect it to help ? The Central Banking Committee in recommending power to grant licence to banks by the Reserve Bank stressed the need for a policy of encouragement towards expansion of banking in areas where there is need for it and discouraging the multiplication of banking institutions beyond the needs of business in particular localities. It is doubtful how far, in the special circumstances in Bengal, the Reserve Bank will be able to follow the proper policy in this regard much against the wishes of its member banks. At least for some years to come a power like this should be vested in the Government of Bengal who alone are in a position to assess the needs of the province correctly and follow a courageous policy without let or hindrance.

Secondly, the Indian Companies Act should be amended in such a manner as to tackle more adequately the problem of banking regulation. This is indeed an All-India problem and it is reassuring to note that a measure like this is at present engaging the attention of the Government of India.

Thirdly, in order to regulate banking competition along healthy channels, the Government of Bengal should be empowered to compel the banks having the domicile elsewhere to maintain and publish separate accounts of their total business done in Bengal. This is necessary so that the Government may take measures thought to be necessary from time to time to protect the indigenons banks from unfair competition.

Fourthly, it is urgently necessary that the operations of the Bengal loan companies should be regulated by a special Act so that they may be redeemed of some of their undesirable features. The Provincial Banking Committee made a thorough investigation into this urgent problem and made important recommendations. Unfortunately however our Government which have hitherto evinced a rather undue desire for a Moneylenders Act or an Agricultural Debtors Act, have been lamentably inactive in devising measures for the *provision* of rural credit. Effective measures should also be taken so as to revitalise those loan companies whose assets though frozen for the time being are still of a satisfactory character. The suggestion of the Central Banking Committee for a Financing Corporation with suitable debentures is well worth trying in this direction.

Lastly, much can be done by non-official agencies to improve the prospects of our banking companies and inaugurate a healthy amalgamation movement. The strong cohesion and affinity of interest evinced by the Foreign "Exchange" banks through the services of the Exchange Banks' Association should prove an eye-opener in this direction. Much of the ills of our banking world can easily be ascribed to the disorganised character of the banking structure and the lack of a proper machinery to focus public attention on the matter. The deplorable Government apathy in the problem of our joint-stock banks and loan companies can easily be removed if a Bengalee Joint-Stock Banks' Association and a Loan Offices' Association take up their case in right earnest. How long will the individualist temperament of Bengal and her people stand in the way of an effective Bankers ' Association ?

GERMAN WINTER RELIEF AS A FORM OF SOCIAL SERVICE

BENOY KUMAR SARKAR

AT the nineteenth Indian Economic Conference held at Dacca (January, 1936) it was pointed out in my paper on the " Theory of Wages in the Light of Social Insurance and Public Finance " that " fair wages " are hardly to be encountered in the economic systems of the world. Every employee or working man is normally incapable of attending to his sickness, accident, invalidity, old age and unemployment on the strength of the legal remuneration for his services. In other words, even under conditions of employment " relative " poverty is the prevailing condition of life. Under conditions of " crisis " leading to the discharge of hands as well as unemployment, short, temporary, seasonal, long or chronic, the normal character of poverty as a social phenomenon becomes all the more palpable.

The recent world-economic depression (1929-34) has shown that poverty is universal, almost as widely " distributed " as mankind. The richest countries of the world like the U. S. A., England and Germany are not without their poverty problems. They may define their poverty in a way different from that of the peoples in the " Balkan complex," Russia, China, and India. But all the same, poverty continues to flourish in the lands of these regions of high national income *per capita* no less than in the regions traditionally known to be poor. Poverty indeed is eternal.

Equally eternal, *i. e.*, virtually coeval with mankind is the campaign against poverty. The latest forms of poverty control or war upon poverty are to be found in the diverse branches of " social insurance " comprising as they do unemployment insurance. But the entire *corpus* of social insurance has failed to combat poverty in its entirety.

The older forms of poverty relief are, therefore, still in vogue in all the regions of " neo-capitalism " and the " second industrial revolution " such as are pioneering new phases of civilization. The older relief-methods, namely, systems of " poor law " " poor rates " etc., have not yet been liquidated in England or Germany. Rather they have been getting a fresh lease of life. Nay, the still older, the primitive methods of poverty-doctoring, namely, charity or philanthropy,—which may be indifferently described as Christian, Hindu or Moslem—are also being requisitioned in the advanced countries of the world: In Germany this is being attempted on a scale unprecedented in history whether in amount or in the thoroughness of organization. The *Winterhilfswerk* [1] (Winter Relief) operations of the two years 1933-34 and 1934-35 belong to this system of old-world charity and have to be taken as measures in addition to the regular social insurance programmes.

India is a country that knows neither " social insurance " nor " poor rates." The famine relief work of this country does not belong to either system. We are as a rule used to poverty relief of the ancient types, namely, charity or philanthropy, and this, again, more unorganized than organized. The organized charity of the German people under state auspices that has taken shape in the *Winterhilfswerk* of the Hitler regime cannot therefore fail to be of the most profound interest to countries like India as a remarkable instance of the resuscitation of the ancient methods under modern conditions. The Ramakrishna Mission and other social service institutions in India would find the reports of winter relief in Germany from 1933 to 1935 to be exceedingly instructive.

In kind and cash as well as the goods value of the sums realized during 1934-35 the total amounted to RM. 367,425,485 as against RM. 358,136,041 during 1933-34. The number of persons relieved was 13,866,571 (16,617,681 in 1933-34). This constituted 21·1 per cent. of the total population as against 25·3 per cent. of the previous year. Workers employed in relief operations were numbered at 1,338,333 (1,495,000). Most of them were voluntary, the paid assistants being 5,198 (4,116). The expenses made up only 0·93, *i. e.*, less than 1 per cent of the total realized (0·95% in 1933-34).

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[1] See the present author's *Social Insurance Legislation and Statistics* (Calcutta, 1936), pp. 392-402.

The following table furnishes a comparative survey of the two years in regard to the main feature of this welfare work:

Item.	1933-34.	1934-35.
1. Relieved	16,617,681	13,866,571
2. ,, in percentage of total population.	25·3	21·1
3. Relief-Workers	1,495,000	1,338,333
4. ,, ,, paid	4,116	5,198
5. Total realized in Cash and Kind	RM. 358,136,041	RM. 367,425,485
6. Expenses of the Relief operations	,, 3,414,130	,, 3,407,326
7. ,, in percentage of 5. *i. e.* total realized	0·95	0·93

For the purpose of this paper we shall take the Reichsmark as roughly equivalent to one Rupee.

The collections were made through two organizations, the central (*Reichsfuehrung*) and the local (*Gaufuehrungen*). During 1934-35 the foreign department of the Nazi Party realized from the Germans settled or sojourning abroad the sum of RM. 918,158. This is shown as realized by the Central Organization.

The main channels of collection are indicated in the following table:

Collectors.	1933-34.	1934-35.
1. Central Organization (*Reichsfuehrung*)	RM. 65,472,391	RM. 54,465,199 (including RM. 918,158 collected by the Nazi organizations abroad)
2. District Organizations (*Gaufuehrungen*)	,, 118,799,917	,, 150,344,325
3. Carried forward from previous year	X	,, 8,135,685
4. Total	,, 184,272,308	,, 212,945,209

The central collections of 1934-35 in cash are itemized below:

1.	Realizations from business houses ...	RM.	18,321,652
2.	Gifts in the form of voluntary deductions from wages and salaries by the employees of the railways, post offices, army, navy, and private persons ...	RM.	11,088,358
3.	Individual contributions	,,	1,546,372
4.	Special measures in the form of voluntary reductions in post-cheque and bank accounts.	,,	5,508,895
5.	Freight charges paid or unclaimed by the railways in regard to the transportation of coal for the relief ...	,,	9,543,491
6.	Special winter-relief lottery ...	,,	7,538,272
7.	Collections abroad	,,	918,158
	Total	RM.	54,465,198

The collections through the *Gau* or district organizations in cash were as follows:

1.	Monthly gifts from wages and salaries			RM.	77,739,076
2.	Monthly one-pot meal (*Eintopfgericht*)			,,	29,581,379
3.	Gifts from business houses, societies and individuals			,,	18,230,937
4.	Subscriptions to the Central Organization			,,	4,291,152
5.	Box-collections			,,	1,138,385
6.	Street collections under Central Organization (net proceeds):				
	(*i*) Amber Badges ...	RM.	1,314,259		
	(*ii*) Aster Flowers ...	,,	1,412,842		
	(*iii*) Wooden Badges ...	,,	1,436,489		
	(*iv*) Lace Rosettes ...	,,	1,398,193		
	(*v*) Porcelain Badges ...	,,	1,253,947		
	(*vi*) Edelweiss Badges ...	,,	1,655,752		
	Total			,,	8,471,482

7.	" Central " functions				
	(*i*) National Solidarity Day	RM.	4,021,594		
	(*ii*) German Police Day	,,	628,961		
	(*iii*) Mosaic Souvenir Tables	,,	388,725		
	Total			RM.	5,039,280
8.	*Gau* (District) Functions	...	...	,,	3,071,983
9.	*Gau* Street Collections (net proceeds)		...	,,	1,688,839
10.	Other Collections and Gifts	...	...	,,	1,091,813
			Total	RM.	150,344 326

The total cash collections for 1934-35 accounted for the following figure:

1.	Carried forward from 1933-34	RM.	8,135,685
2.	Central	,,	54,465,199
3.	District	,,	150,344,325
	Total	RM.	212,945,209

The category *Eintopfgericht* (one-pot meal) requires a word of explanation. The first Sunday of every month was observed as a day on which the householders prepared the entire meal in one pot, in the form, say, of *Khinchiri* (hodge-podge). The meal comprised only one plate. No second plate was served. The meal thus prepared cost less than the regular meal on weekdays. There was thus a balance of saving and this was made over to the Relief Organization in cash. During 1934-35 this item accounted for RM. 29,581,379 (as against RM. 25,129,003 in 1933-34).

The collections in kind through the Central (including foreign) and District Organizations during 1934-35 were as follows:

1.	Central	RM.	8,886,652
2.	District	,,	101,567,120
3.	Foreign (Central) ...	,,	9,848
	Total	RM.	110,463,620

The following table indicates the items in goods and services such as were collected to the tune of the above value:

1.	Food-stuffs	RM.	60,972,722
2.	Fuel (wood, coal, etc.) ...	,,	3,099,606
3.	Clothing	,,	27,861,762
4.	Tickets and Services ...	,,	13,270,998
5.	Domestic Articles ...	,,	1,511,805
6.	Other Articles ...	,,	3,746,728
		RM.	110,463,621

The items in goods and services on which the total cash collections (central and district), namely, RM.212,945,209 were spent for distribution among the needy are described below:

1.	Food-stuffs	RM.	70,898,298
2.	Fuel	,,	76,453,877
3.	Clothing	,,	46,717,907
4.	Tickets and Services ...	,,	45,205,134
5.	Domestic Articles ...	,,	5,201,091
6.	Other Articles ...	,,	2,146,177
	Total	RM.	246,622,484

It is to be understood that the Winter Relief Organizations got more than their money's worth. The market value of the goods on which they did not spend more than RM. 212,945,209 was RM. 246,622,485.

Goods and services were obtained by the organizations in two ways: first, direct as gifts from the donors, and, secondly, by purchase in the open market with cash collected from the donors. The total value of goods is given below:

1.	Food-stuffs	RM.	131,871,019
2.	Fuel	,,	79,553,483
3.	Clothing	,,	74,579,669
4.	Tickets and Services ...	,,	58,476,132
5.	Domestic Articles ...	,,	6,712,897
6.	Other Articles	,,	5,892,904
	Total	RM.	357,086,104

The number of persons relieved varied from district to district. The districts (*Gauen*) with the largest number of relief-receivers are described below:

	District.	Number relieved.	Per cent. of total Population in the District.
1.	Saxony	1,265,000	24·3
2.	Silesia	1,260,000	26·9
3.	Greater Berlin	785,000	18·5
4.	Southern Westphalia	690,000	26·5
5.	Northern Westphalia	655,000	24·2
6.	Cologne-Aachen	620,000	27·1
7.	Essen	600,000	31·5
8.	Duesseldorf	598,000	27·5
9.	Hesse-Nassau	582,000	15·1
10.	East Prussia	506,000	21·7

It is to be remembered that the total relieved in the entire country was 13,866,571 and this was 21·1 per cent. of the total population of Germany.

The relief operations were carried on for six months from October 1934 to March 1935. There were variations in the number of relief-receivers from month to month. The total 13,866,571 represents the monthly average for the entire period. The relief-receivers can be grouped into six classes as follows:

		Monthly Average.
1.	Receivers of "Unemployment" and "Crisis" relief	1,320,270
2.	Receivers of "Welfare" relief	633,830
3.	Receivers of Annuities	871,909
4.	Short-time workers	76,746
5.	Temporarily employed workers	1,436,548
6.	Members of the Families of Relief-receivers	9,538,268
	Total Monthly Average	13,866,571

and West " is of an opposite strain and refers to the possibility of contact between the two, only the first two lines of the poem are generally remembered and quoted as fitting in completely with Kipling's ideas:

" Oh, East is East, and West is West, and never the twain shall meet,
Till Earth and Sky stand presently at God's great Judgment Seat."

Indians contrast these lines with the beautiful verses of Tennyson:

" East and West without a breath,
Mixt their dim lights, like life and death,
To broaden into boundless day."

The inauguration of the Commonwealth of Australia in 1901 evoked boundless enthusiasm in Kipling, as manifested in the poem " The Young Queen " The young Queen cries, " Crown me, my Mother ! ", and the Old Queen rises and says:

" How can I crown thee further? I know whose standard flies
Where the clean surge takes the Leeuwin or the coral barriers rise.
Blood of our foes on thy bridle, and speech of our friends in thy mouth—
How can I crown thee further, O Queen of the Sovereign South ?

' Let the Five Free Nations witness ! ' But the young Queen answered swift:—

' It shall be crown of Our crowning to hold Our crown for a gift.
In the days when Our folk were feeble, thy sword made sure Our lands:
Wherefore We come in power to take Our crown at thy hands.'

And the Old Queen raised and kissed her, and the jealous circlet prest,
Roped with the pearls of the Northland and red with the gold of the West,—
And the Old Queen stooped in the stillness where the jewelled head drooped low !
' Daughter no more but Sister, and doubly Daughter so—

Mother of many princes—and child of the child I bore,
What good thing shall I wish thee that I have not wished before ?' "

Kipling's enthusiasm is intelligible, for the young Queen is the daughter of the Old Queen. The colonists are of Anglo-Saxon descent and must therefore be presumed to be fit for responsibility. There is nothing in his writings to show that he desired for India the same consummation as was reached by Australia in 1901 or that he looked forward to the day which Macaulay would call the proudest day in the history of British connection with India—when this country would be competent to take over charge of its administration and defence or when its culture and wisdom would cross its borders and influence men's mind in distant lands across the seas. So far as Kipling's vision could penetrate the dim future, India had no place as an equal partner in the great Commonwealth of Nations known as the British Empire. This is exactly the point where he differed from King George V who could move with the times, and could read accurately the signs of the age, while Kipling lagged behind with a mind which, however alert, failed to take note of the " stirrings of new life " in the East. Even the stolid and conservative British Government is more advanced in its views than Kipling, and proves this by taking steps for the realisation of responsible self-government in India. Self-government for India, in spite of the clash of creeds, castes and interests, is also visualised clearly in the speech with which His Late Majesty opened the Round Table Conference on Indian affairs: " I cannot doubt that the true foundation of self-government is in the fusion of divergent claims into mutual obligations and in their recognition and fulfilment. It is my hope that the future Government of India based on this foundation will give expression to her honourable aspirations." It is sad to think how Kipling, the brilliant and versatile author, is, in one sphere at least, backward, wooden and antidiluvian.

But the cause is not far to seek. Part of it is to be traced to the circumstances of the poet's birth and upbringing, the exotic and exceptional development of his mind and the sense of contrast and revulsion generated in him by his transplantation at an early age. His life in India was spent in bureaucratic circles which were irresponsible and far beyond the reach of criticism. British officials were distrustful of Indians and dubious as to their ability, and kept the reins of government tight in their own hands. They were believers in ready powers of action, simple methods of administration and unquestioning obedience on the part of subordinates. Kipling breathed in the atmosphere in which he had to live, and imbibed a faith in the ability and infallibility of the white man and learnt to have a poor opinion of Asiatic people. But he did not believe in the good sense and judgment of the British *public* either. Such a mental attitude could only have been fostered by contact with democratic

It is exclusively in the form of goods that relief was administered. The *quantum* of some of the goods distributed among the relief-receivers can be seen below:

A. Food-stuffs—

1.	Potatoes	14,506,584	*zentners* (=cwts.)
2.	Rye	381,522	,,
3.	Wheat	192,662	,,
4.	Rye flour	144,521	,,
5.	Wheat flour	311,938	,,
6.	Bread	292,482	,,
7.	Butter	17,952	,,
8.	Eggs	2,505,638	(number)
9.	Vegetables	134,604	*zentners* (=cwts.)
10.	Milk	4,778,070	litres (=quarts=Bengal seers)
11.	Fruits	43,407	*zentners* (=cwts.)
12.	Rice	57,470	,,
13.	Salt	1,766	,,
14.	Cattle (living)	4,809	,,
15.	Sugar	138,353	,,

B. Fuel—

1.	Coal	51,091,712	*zentners* (=cwts.)
2.	Coke	23,213	,,

C. Clothing—

1,	Suits	201,718	(number)
2.	Blouses	125,090	,,
3.	Gloves	27,435	pairs
4.	Trousers	544,520	(number)
5.	Coats	690,674	,,
6.	Overcoats	391,546	,,
7.	Shoes	2,437,694	pairs
8.	Clothing materials	2,859,925	*meters* (=yards)
9.	Wool	1,170	*zentners* (=cwts.)

D. Tickets and Services—

1.	Free tickets for theatre, concert and cinema	1,160,398	(number)
2.	Free tickets for meals	13,591,341	,,

3.	Tickets for clothing	RM.	4,142,586
4.	,, ,, food stuffs	,,	30,668,976
5.	Services of learned professions	,,	40,685
6.	,, ,, cottage industry	,,	582,074
7.	Housing subventions	,,	1,986,341

E. Domestic Articles—

1.	Beds	79,896	(number)
2.	Quilts	143,050	,,
3.	Household utensils	215,976	,,
4.	Furniture	14,901	,,
5.	Sewing machines	294	,,

F. Other Articles—

1.	Books	74,521	(number)
2.	Baby-carriages	5,501	,,
3.	Presents (Christmas)	948,255	,,
4.	Musical instruments	1,651	,,
5.	Seeds (farming)	54,850	*zentners* (=cwts.)
6.	Toys	1,137,856	(number)
7.	Christmas Trees	741,436	,,

In Bengal the householders are by tradition used to the system of *mushti-bhiksha* (" alms " in the form of " handfuls," say, of rice, pulses or other things). This would correspond to the *Sachspenden* (gifts in goods) of Germany. We get the following socio-economic equation:

German *Winterhilfe*=Bengali *Mushti-bhiksha* on a Herculean scale.

No statistics appear ever to have been attempted in Bengal as to the *quantum* of rice or other goods that are given away in this manner during the course of the year to the needy men, women and children. This age-long Bengali institution of charity in kind remains as yet unorganized and uncalculated. But Bengali families can claim all the same that in the spirit and form of social service their historic experience has stood a great world-test. Indeed, it is making a *digvijaya* (world-conquest) in and through the epoch-making endeavours of the *Winterhilfswerk* in Germany.

The German charity in goods amounting as it does to RM. 367,425,485 in six months for a population of 65 millions works out at the rate of a tax of nearly Rs. 2-12-0 per head per annum. In Rupees-annas-pies this is a certainly stupendous figure for an extraordinary tax *per capita* as measured by the Bengali standard of collective wealth or public finance. But a study of the *Winterhilfswerk* is well calculated to inspire confidence of the Bengali people in the innate merits of its national and historic system of social solidarity or mutuality as embodied in *mushti-bhiksha.* Sociologically, we are forced to admit once more that not all primitive, ancient or medieval creations of man are to be treated entirely as things of the past in the realm of human values. It cannot at the same time fail to open our eyes to the enormous wealth or taxable capacity, organizing power, and last but not least, self-sacrifice of the German people.

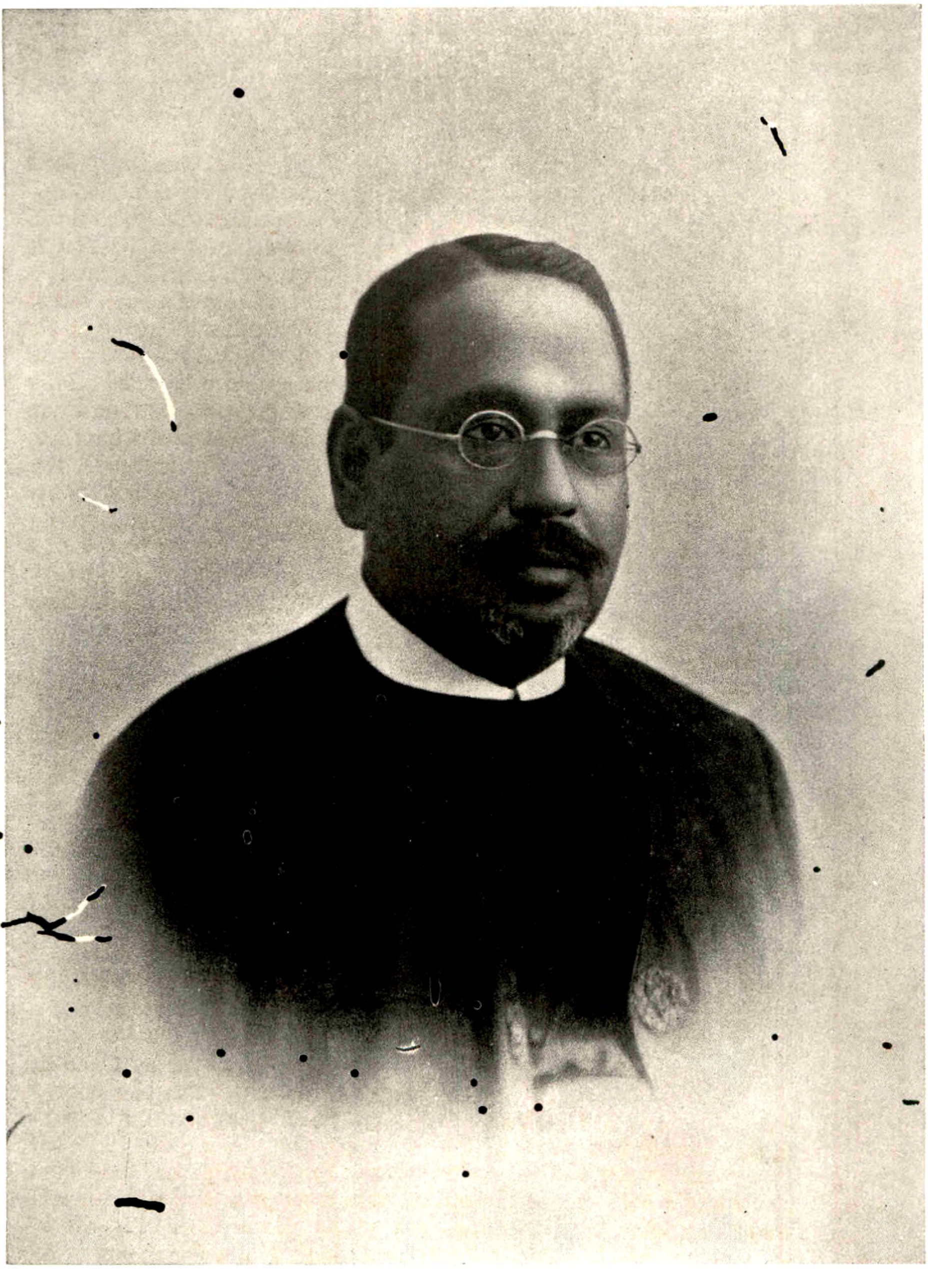
SURENDRA NATH MALLIK

C. C. Biswas, C.I.E., M.A., B.L.

In the death of Mr. Surendra Nath Mallik I have lost one to whom I was knit by the closest ties of personal intimacy and family relationship. He knew me and I knew him for as long as I can remember, and the picture of that vivid personality will never fade from my memory. Yes, it was a vivid personality all over. Of late, since his return from England, a deep cynicism had come over him, the iron had entered into his soul, but it could not yet suppress his abounding vivacity, or check the surge of his overflowing energy. To use of him an expression he applied to another, he was a "live wire," every inch of him. He was apt to be carried off his feet at times by sudden bursts of emotion; these were real, but transient asides to his character which merely threw into relief the permanent qualities of sterling value which made up the real man. Take, for instance, the incident at the public dinner to Lord Reading which created such a sensation at the time, when he left the dinner table all on a sudden on hearing the news of Mrs. C. R. Das's arrest. Mr. Mallik was one of the hosts, and any one who knew him knew that he was incapable of any act of discourtesy to his honoured guest; still so strong and so sudden was the impulse which seized him at the moment that he forgot that his action was easily susceptible of that interpretation. In his speeches similarly he would often let himself go with a reckless abandon which bespoke the heart rather than the head, but you could never mistake his sincerity or earnestness; unbalanced, you might say, but certainly not a pose or play-acting; a sudden touch unlocking, as it were, the unsuspected reserves of true feeling. But with all his emotional excesses, he showed that he could be a man of action. He probably lacked depth, but he possessed common sense in an uncommon degree, and not only had he the instinct to sense the right thing, he knew also how to get the thing done.

* * * *

When Sir Surendra Nath Banerjea appointed him Chairman of the Calcutta Corporation, there were people who wisely shook their heads: was not Mr. Mallik a mere lawyer and debater, not an administrator with practical experience and a due sense of responsibility? Well, I had no misgivings in my mind, and I was right. When the call came, he proved himself more than equal to it. Some of us who had the privilege to work with him in the Corporation at the time know how he never spared himself for a moment; the keenness, the enthusiasm, the energy he displayed during the year and a half he was Chairman was a surprise and a revelation to friends and foes alike. Sir Surendra Nath stood more than fully vindicated. What a pity Mr. Mallik's countrymen denied him the opportunity of serving them in a larger sphere, where his undoubted talents would have found much greater scope for employment! It is probably not so widely known that it was much against his own wishes that he was prevailed upon by Lord Lytton to accept a Ministership before the result of the election petition then pending against him was declared. As a consequence, when the fresh election was held, the fact that he was then a Minister was, of course, enough to ruin his chances. It was a mad world, and madness carried the day. It meant little to Mr. Mallik



THE LATE MR. SURENDRA NATH MALLIK

himself, but was Bengal's real loss—the loss of a dynamic force which might have galvanised the dead bones of the administration into new life. Lord Lytton keenly felt the wrong, as he took it to be, which he had done to Mr. Mallik, and so when he was acting as Viceroy, he took the first opportunity to make amends by nominating him for the membership of the India Council which then fell vacant. In the India Council, Mr. Mallik was never happy. At times he felt he was knocking his head against a stone wall, and in the anguish of his heart he would cry out: "The India Office was the greatest anti-India office imaginable." "The whole thing," he wrote to me after one year of office, "is in every way so disheartening." If Whitehall was thus apt to freeze the genial current of his soul, he, however, found a good deal to stimulate and invigorate him in the atmosphere of England outside.

* * * *

Mr. Mallik was intensely human, and that was at once his strength and his weakness. Frank and outspoken, he could be bold even to the point of aggressiveness, but there were few who were more easily subdued to softness. Imagine a litigant in the High Court facing up to a Judge and telling him in open Court that he must not try his case, because he feared he would not get justice at his hands. Yes, it was Surendra Nath Mallik who did it, and he was Chairman of the Corporation of Calcutta at the time. We, who were there, were stupefied and bewildered. And yet how often did we not see him sobbing like a child at the thought of the suffering of a fellow-creature which he was unable to alleviate ! Well, with all these seeming contradictions, here was a nature not very difficult to understand, of transparent sincerity, an essentially good man and true, with a heart of pure gold, free from cant and hypocrisy, one whom you could not but love and respect.

* * * *

Since his return from England Mr. Mallik had practically retired from active politics, and devoted himself almost exclusively to social and philanthropic work. The uplift of his native village of Singur became in fact the absorbing passion of the evening of his life. His interest in politics did not, however, cease altogether; perhaps from his seclusion he was able to take a more dispassionate view of men and things. He emerged from that seclusion for one brief moment, when on the 7th December last year he delivered a most stirring appeal to his countrymen of all shades of political thinking to close up their ranks and join in one common endeavour to work the new Constitution. Who could dream at the time that this would turn out to be the last political testament of this true son of Bengal ? What better tribute could we pay his memory than to try and work up to the ideals of service he put before us then ?

Arts, Letters and Sciences

Need of an International Academy of the Arts.

This is an informal beginning of what for the present we are calling the International Academy of the Arts—possibly we may find a better name for it afterwards.

Our objects will be:

1. To emphasize the essential Unity of all true Art.
2. To work for the recognition of the Arts as inherent in effective individual, national and religious growth.

For the time being we shall have no formal organization, as we want to begin in a small way so that as we work we may sense the lines along which we should develop. The spirit within all our work will be to reflect as best we can Art as a pure power of divine Nature—God in His Aspect of Beauty.

We hope in due course to attract artists to Adyar from all parts of the world, for our Academy is International, as its objects show: artists in whom the spirit of Art shines and who know Art to be an expression of the power of Universal Life and growth. We often think of Life in terms of Will and of Wisdom, but we often neglect Life in its aspect of beauty.

This is a time in which individuals, nations and faiths may be drawn together largely through the intensification of a spirit of individual dedication to the beautiful, and through the education of the appreciation of the beautiful in the many different forms in which we find it in different faiths in different nations and in different races. The West does not yet know how to appreciate the beautiful as expressed in the eastern forms. The East does not yet know how to appreciate beautiful as expressed in western forms. The more the West and the East draw together in mutual appreciation of all that is beautiful in the civilization of each, the more quickly shall the world approach the goal of Universal brotherhood and peace.

Therefore is our Academy *international*, even though it has its setting and headquarters in India. But it must be remembered that India is a very great home of the beautiful. There is not a single Art which has not been beautifully expressed in India—whether music or dancing or painting or sculpture or architecture. Every expression of the beautiful has been reverenced with great faithfulness by Indian artists for thousands upon thousands of years. India has much to give to such an Academy as ours, as the West has also much to give; and I feel particularly happy that we are inaugurating this movement on a day sacred to Nataraja, the Eternal Lord of the Dance, the Lord of Divine Rhythm, to whom I offer whatever I can give.

My dream for our Academy is that it should not merely serve to encourage the arts as such, but should no less stimulate the spirit of art in every department of life. Art is a stream flowing through all life, even more than it is a department of life. There is no fundamental distinction between Science and Art, or between Religion and Art, or between Philosophy and Art, or between Industry and Art, any more than there is essential distinction between Life and Art. Art is a universal mode of life. As also, most truly, is Science, is Religion, is every individual and particular expression of life. The part is always vibrant with the Whole, and with every other part. Life is One whatever be its forms.

I therefore feel that while we may rightly emphasize certain forms of Art, we are mainly concerned with the universal spirit of Art, for as the spirit spreads and intensifies in beautiful purity, so will it naturally assume the forms appropriate to varying circumstances and needs. If the spirit of art be free and universal, then will life grow in simplicity and beauty and nature will be honoured in the myriad forms through which she attains self-realization.

I am particularly hoping that young people may come to Adyar to study in the Academy, for already we are privileged to count upon its staff two very great teachers: one of singing, and the other of dancing, under both of whom I have been fortunate to study. Of course these teachers are Indian teachers, for we are determined to do all we can to encourage the renaissance of Indian art in all its branches, so that India may once again rise to the stature of the beautiful which was hers in the long ago. Unless India learns once more to reverence her own splendid standards in the Arts neither will she be worthy of Swaraj, nor will she be able to take her rightful place among the nations of the world. The authorities of Besant Memorial School have offered full co-operation with the Academy, so that our students may benefit, at least to some extent, from the ordinary curriculum, and the students of the School themselves may benefit from the artistic education the Academy hopes to provide.

I am hoping to have the support of artists all over the world, so that while our beginning will be more or less on Indian lines, gradually all lines may find beautiful expression here at Adyar in emphasis of the essential unity of all true Art, and to establish an honoured place for the Arts in every aspect of human Life. I want the life of the individual, the life of every nation, the life of every religion, to be as full of the spirit of Art as these are so often full of the commercial, the intellectual and the utilitarian spirit. There is every reason why all objects of practical utility should be artistic. There is every reason why commercial life should promote Art no less sedulously than it is supposed to promote material prosperity. There is every reason why the mind should be no less artistic than it is supposed to be logical and discriminating.

Indeed, without Art all aspects of Life fall short of achieving their purpose. And as we move forward into the new age we must restore to the Arts the place they have lost in education, in religion, in industry and commerce, in national and international life, in individual and social living. Thus alone shall prosperity return and peace and happiness for all.

We already have the nucleus of a fund for the building of a theatre, so that beautiful dramatic work may be undertaken, and in particular the wonderful dance dramas which play so large a part in the lives of the Indian people. We hope to encourage Indian artists to write plays embodying Indian themes, full of inspiration and beauty, and we shall hope to produce them on the most modern scientific principles of production. One of the most important duties of the Academy will be to help to present to the West all that is best in Indian Art, and to win for it the appreciation which true Art should receive from artists everywhere, irrespective of all distinctions of nationality and race. There must be a universal brotherhood of Art, and our Academy will do all in its power to promote it, thus linking nation and nation, faith and faith, individual and individual, in mutual appreciation and therefore in mutual fellowship.

I want, however, strongly to emphasize the fact that the work of the Academy is only beginning as we strive to express the arts in beautiful forms, in beautiful sounds, in beautiful colours. The supreme purpose of the Academy is to encourage the living of beautiful lives, of lives so refined and so artistic, so gracious and so compassionate, so true and so noble, so wise and so understanding, that everywhere the beautiful is extolled and all ugliness fades away. Our Academy will be very proud and happy to encourage beautiful dancing, beautiful music, beautiful painting and sculpture, beautiful singing, beautiful handicrafts and architecture, to give support to that spirit of the beautiful which knows no distinctions of race, of nation or of faith. But the Academy will be still more happy to know that in its own humble way it is helping to make more beautiful, more artistic the lives of all, that in the education of the young, creative reverence for the Beautiful has a pre-eminent place, that ugliness is beginning to depart from daily life whether in the home or in the earning of livelihood, that leisure finds decreasing satisfaction in the crude and vulgar, and that the whole world is slowly turning away from those barbarisms of war, of greed and of cruelty which still challenge its right to be called civilized.

As the Academy grows it will take upon itself such organized forms as may seem most suited to its world-wide objective. In the meantime we shall establish a nucleus of its work at Adyar, and I hope to visit many countries to enlist the active support of all who believe with me that true physical, true emotional, true mental living in no small measure depends upon the influence of the Beautiful upon each, and that essential to happiness peace and prosperity, is Beauty..

RUKMINI DEBI—*Theosophist*

John Ruskin in his Letters

Many of Ruskin's *obiter dicta* are exceedingly vivacious and original. For example, his judgment of Mr. Swinburne as a poet more than forty years ago:

"Have you read Swinburne's 'Atalanta'? The grandest thing ever yet done by a youth—though he is a Demoniac youth. Whether ever he will be clothed, and in his right mind, heaven only knows. His foam at the mouth is fine, meantime."

Or his slashing attack on Victor Hugo:

"Did you ever read 'The Hunchback of Notre Dame'? I believe it to be simply the most disgusting book ever written by man, and on the whole to have caused more brutality and evil than any other French writing with which I am acquainted. De Balzac is sensual, but he is an artist of the highest touch. Eugene Sue paints virtue as well as vice. Dumas is absurd and useless, but interesting. George Sand immoral, but eloquent. But for pure, dull, virtueless, stupid, deadly poison, read Victor Hugo."

It will amaze ordinary people, again, to learn that Ruskin considered Cologne Cathedral to be "a miserable humbug."

"In France one gets some really vigorous slaughter-house work—some sense of a low sort of beauty—some natural concupiscence at least, if nothing else natural. But the German is too vain to enjoy anything. I doubt not their painters are all excellent men. Virtuous, domestic, amiable, kind, cream of everything. Fancy cream of everything mashed up in a bowl, with an entire top of rotten eggs, and you have the moral German art with its top of vanity. The German architecture—even the old—is all detestable ; Cologne Cathedral a miserable humbug—every bit, new and old, one as bad as another."

He attacks Wagner in the same style, but carried to a much higher power. It seems that he went to the opera in 1882, and heard "The Meistersinger." Here is his comment on the performance:

"Of all the *bête*, clumsy, blundering, boggling, baboon-headed stuff I ever saw on a human stage, that thing last night beat—as far as the story and acting went—and of all the affected, sapless, soulless, beginningless, endless, topless, bottomless, topsyturviest, tuneless, scrannelpipiest, tongs and boniest, doggerel of sounds I ever endured the deadliness of that eternity of nothing was the deadliest, as far as its sound went. I never was so relieved, so far as I can remember, in my life, by the stopping of any sound, not excepting railroad whistles, as I was by the cessation of the cobbler's bellowing; even the screnader's caricatured twangle was a rest after it. As for the great 'Lied,' I never made out where it began or where it ended, except by the fellow's coming off the horse block."

Yet that he liked some music intensely is evident from the glimpse which he gives of a meeting with Genny Lind in 1849. Ruskin met her at dinner:

"After coffee she sat down at the piano and sang several little—what Cattermole would call 'far away bits' of Swedish song. I said that I had heard that she herself chiefly liked Mendelssohn ? 'If I like him,' she said, with singular intensity—evidently translating the French of her thought—'*Si je L' aime* ! ' then pausing for an instant. 'Do you know him.' 'No.' 'Better for you you do not.' 'How so.' 'The loss—too great,' she said, her voice evidently faltering a little. I had no idea she was personally so attached to him. I said it was better to have known and to remember."

"She then sang Bellini's 'Qui la voce,' the last notes dying away in sound exactly as the last rose of Alpine sunset dies away in colour."

His Favourite flowers.

The closest friendships of his later years were with women. All Ruskinites know the beautiful series of letters which he wrote to the daughters of Mr. Gladstone, to Miss Susan Beever and to Kate Greenaway. What could be prettier than his birthday wish to the latter in 1885.?

"And it is your birthday ! And my letter was no good, and I don't know how to give you any wish that you would care to come true—but I will wish you, every birthday, some new love of lovely things, and some new forgetfulness of the teasing things, and some higher pride in the praising things, and some sweeter peace from the hurrying things, and some closer fence from the worrying things. And longer stay of time when you are happy and lighter flight of days that are unkind."

He loved to discuss her charming drawings of flowers and children, and prattle on paper his artistic small talk. Here, for example, is an interesting list of his favourite flowers in order of merit:

"I think flowers in my order of liking would come nearly like this:

Wild Rose
Alpine Rose

Alpine Gentian
White Lily
Purple Flag
Purple Convolvulus
Carnation—all the tribe
Pansy—all the tribe
Thistle—all the tribe
Daisy and Hyacinths
Snowdrop and Crocus.

"I only put the last so low because they've such an unfair advantage over all the rest in coming first; and, of course, I've some out-of-the-way pets like oxalis and anagallis—but, then, they have an unfair advantage in always growing in pretty places."

Great Thoughts.

Apparatus to stop Noises

Television may bring with it "sound-conditioning" apparatus capable of throwing a shroud of silence around homes, factories, and other buildings, a department of commerce executive said at a meeting of engineers recently.

Andrew W. Cruse, chief of the electrical division of the Bureau of Foreign and Domestic Commerce, described other developments that may follow in the wake of television. He said, however, that the plans are far from the practical stage yet. Besides "sound-conditioned" buildings, he foresaw the perfection of various kinds of apparatus for revealing an enemy's war manœuvres, for vastly speeding up commercial transmission of messages, and for aiding science. He described the "sound condition" phase as a system of "picturing" the sound waves on the screen of a television pick-up "iconoscope" and developing opposite sound waves to absorb the original forces.

"This would involve the design of equipment that would attack the sound at the point or along the line of its origin or entrance by the muffling waves so that their spread would exactly accompany the original sound waves as long as they persisted. He said "it would be necessary that the muffling waves be identical with the original sound waves in every respect, but with reversed maximum and minimum points and, in the absence of the original sound, would constitute an exactly similar sound."

"The fitting together of these sound sequences would result in absolute nutralization with consequent utter silence," Cruse continued. "This development could be extended to the silencing of machinery without sacrifice of mechanical efficiency; to hospital rooms with windows raised or closed; to conference rooms and lecture halls."

Smallest Star yet known

Discovery of the smallest star yet known, only 4,000 miles in diameter, was reported recently. Surprised astronomers found that it weighs 620 tons per cubic inch, has a gravity pull 3,400,000 times stronger than the earth's, and is enveloped in an atmosphere only 12 feet thick.

Dr. C. P. Kuiper, who sighted the faint white speck in the outer sky said it was a rare "white dwarf" star. Out of the millions of visible stars, only four or five white dwarfs have been seen with the Carnegie observatory's 100-inch telescope. Only about one-third as big as the astronomically tiny earth, the sky baby's size is emphasized by comparison of its

4,000-mile diameter with the sun: 865,000 miles, and the largest known star, Antares, 400,000,000 miles.

Dr. Kuiper found that its gravity pull is tremendous. A man weighing 150 pounds on earth, transported to this star, would weigh 254,625 tons. Under the terrific strain, human body would collapse and spread like water. The star is composed of gas heavier than anything existing on earth, the astronomers found. A tennis ball on earth, filled with the gas, would weigh something over 1,000 tons.

Inner Culture

At Home and Abroad

Military Training for Indians

"Government have at present under consideration the proposal to disband the Bengal wing of 11/19th Hyderabad Regiment, consisting of two Companies and to form at Calcutta in its stead, an urban unit of the Indian Territorial Force, also consisting of two Companies;" said H. E. the Commander-in-Chief in the Council of State, replying to Mr. J. C. Banerji. His Excellency added that the proposal was in the interest of Bengal, and the inhabitants of the Province would lose none of the opportunities for military training they at present enjoy. As for expansion of the University Training Corps, His Excellency said that new units had been formed in Karachi, Nagpur and Dacca, and the unit at Delhi had been expanded. The Government at present were spending six lakhs yearly on U. T. C. The U. T. C. is regarded, in the words of General Sir John Shea, as the foundation of National Army for diffusion of military knowledge and training. The Commander-in-Chief assured that Government have no intention of reducing the University Training Corps and were prepared to expand it when they were satisfied that full advantage was being taken of the existing facilities.

Europe In Danger of Explosion

"Europe is approaching a climax. I believe that climax will be reached in the lifetime of the present Parliament"—declared Mr. Winston Churchill in the House of Commons speaking on Germany's armament expansions.

Mr. Churchill further said, "Either there will be a melting of hearts between great nations, or there will be an explosion and catastrophe the cost of which no imagination could measure and beyond which no human eye could see."

Arab-Jew Clash in Palestine

A serious situation developed at Jaffa, recently, where Arab and Jewish clashes necessitated baton charges by the police. It is reported that some shots were fired, resulting in several deaths. The military was called in. The situation at Jaffa followed a clash between Arabs and Jews on the occasion of the funeral of two Arabs murdered, it is alleged, in revenge for the murder of a Jew, though the police believe it is the result of an Arab feud.

Conscription In Austria

The Austrian conscription law which, it is understood, will only operate in case of emergency, will be enforced in autumn.

The decision which involves the call in colours in autumn of 50,000 men is published in official government newspaper, "Reichpost," stating that all men born in 1915 will be summoned for medical examination in June.

The "Little Entente" has already protested against conscription law on the ground that it is a violation of the treaty of St. Germain.

A semi-official reply to the protest asserts that the law does not mean military conscription but merely labour service and therefore there is no breach of treaty.

Appeal of Empress of Abyssinia

With tears glistening in her eyes, the Empress of Abyssinia made an impassioned appeal to the world Press to state Ethiopia's case when she received "Reuter's" Special Correspondent.

The Empress said that this was the most critical hour of Abyssinia's history, but there was still time for those desiring justice to take action and end the most unjust war and most wicked aggression against an independent and non-aggressive people.

All those respecting the principles designed to regulate the relations between nations must be stung to shame and indignation by the unfairness and inequality under which Abyssinia suffered. Abyssinia was not defeated and would defend her just cause to the end. The Empress herself would remain in the capital.

The Empress appealed to France as the emblem of liberty and equality and to Britain as the defender of freedom and justice for all races, and also to the whole world to abandon delay in saving her poor country.

Japan's Militia

The Admiralty submitted to the Diet the naval budget requiring 552 millions yen and supplementary credits of 134 millions yen including 6 millions for the reorganisation of the Air Service, 21 millions for the reorganisation of the Naval Arsenals and 54 milions for the Modernisation of the fighting units.

Austro-German Unity

Fears that trouble is brewing in Austria are expressed in France following the news that Austria is hastening to introduce conscription.

"Le Temps" refers to the renewal of Nazi machinations, while the radical "L'Ere Nouvelle" writes that "events, speeches and gestures in Germany all tend to the same goal—union of Austria and Germany. How, is to-morrow's secret, but there seems to be scarcelly any doubt that Herr Hitler's decision has been taken."

League's Invitation to Germany

M. Avenol, the Secretary-General of the League of Nations, has informed the German Government that the Locarno question would come before the Council at its next session on 11th May and invited Germany to send a delegate as well as the other interested parties.

Prestige of the League

The " Giornale d'Italia" in an article bearing the title "Prestige" writes: "The last remnants of sanctionism speak of prestige of the League of Nations which is said to be inconsistent with the solution of the Ethiopian conflict, consecrating victory of arms besides the natural and contractual rights of Italy. It is no more the case of saving Ethiopia but of saving the League of Nations. Let us put things at their place. Italy has done whatever was possible in her power for saving the prestige of the League of Nations. In September last a report in connection with Ethiopian aggressive offences and indignities, has been submitted, menacing therefore with her presence the prestige of the League of Nations. But Geneva did not listen to it nor gave any consideration to it hurrying up in an iniquitous way in declaring Italy the aggressor, while Italy was only providing for her legitimate defence. After such a verdict Italy could have left Geneva, but she did not take this step for avoiding to harm seriously the prestige of the League. With the advance in Ethiopia, Italy redeems all those moral, political and social principles which are the basis of the spirit of the League of Nations. The prestige of the League has never been offended but on the contrary, defended and increased by the Italian work in Ethiopia. About the alleged Italian aggression, this appears only by the Geneva verdict which was delivered in an exceptional hurry and the unrestrained refusal to examine the Italian reasons. Therefore the Geneva verdict was arbitrary, false and unjust on account of being defective in the substance and in the construction and therefore liable to be revived. In all the civilized countries the prestige of justice is increased by the revision of judgments. The frank admission of having committed a mistake in the protection of individual rights can be applied also to the protection of the life of an entire Nation. This problem of prestige does not interest Italy but it interests the League of Nations and the sanctionists in good faith."

Italians at Malta

All the Malteses of Italian origin participated in a meeting and approved of three resolutions: First, protest on behalf of the immense majority of the Maltese people against the suppression of Italian language in the University expressing their desire to spread Italian culture in Malta. Secondly, protest against the abrogation of constitution in Malta. Thirdly, re-affirmation that the Maltese people are firmly decided in defending their Italian culture and civilisation.

News and Views

Public School Education in India

The General Secretary, All-India Feudatories Educational Association, Delhi, writes in *the Educational Review* :—

Public schools are wanted in this country for two special reasons, *viz.*, (1) to obviate the necessity of sending out young boys to foreign countries and (2) to found institutions in India which will be distinctly Indian in their moral and spiritual outlook and which will develop at the same time the best features of the English public schools. It is needless here to dwell at length upon the evils and disadvantages which result from the removal to distant foreign lands of young boys at the most impressionable age of their life. They are obvious and need no recapitulation within the limited scope of this letter. I will, therefore, confine myself only to the question of the assimilation of the best features of English life with the traditional culture of our country.

So far as the general education and training of boys in our public schools is concerned, I am strongly of the opinion that in order to create the atmosphere of an ideal English public school, the greatest care should be bestowed on the selection and appointment of teachers and instructors and the school staff in general. To begin with I would suggest that with the exception of teachers required to teach oriental languages, the rest of the entire school staff must be recruited from England who should preferably be men of distinguished talents and experience selected from the various English public schools. I mean no disparagement to Indian teachers many among whom are doubtless men of stirling merit and character. My object is that the institution of the present type of public schools being a new experiment in this country, it is both desirable and necessary, for the present at any rate, that the tutorial and instructional staff should be drawn from the public schools in England. I am anxious to place our new public schools out of the rut of the old system when our educational institutions had the reputation of being corporations not of scholars but of administrators which did not deal so much with the training of men as with examination of candidates ; which indeed were concerned not so much with learning, physical training, or the building up of the character of the students, but whose chief consideration was the test of mere book knowledge through the mechanical process of periodical examinations. I do not wish our new public schools to be fettered by examination tests only : I want their teachers to enjoy that freedom which teachers must be given : and we need teachers who would encourage our boys to value training for its own sake and not merely as a means for obtaining marketable qualifications. We want *culture* and *character* and not a scramble for " the parchment roll " only.

In the appeal published by the founders of the Indian Public School Society in 1927, it was suggested that among the distinctive features of the proposed Indian Public School "A mosque and a Hindu temple and, if there is a sufficient number of Sikh students a Sikh Gurudwara, will be provided within the grounds of the school, and attendance at these places of worship will be encouraged. Adequate arrangements will be made for the religious instruction of the boys." As it stands, the proposal is a most welcome one, but I fear the execution of the idea is likely to present serious difficulties. Indian culture, Indian traditions, indeed the whole fabric of Indian social life is based to a large extent upon religion which in many oriental countries still plays a great part in the life of a nation. The question of religious instruction in Indian public schools is fraught with difficulties and obstacles because unfortunately religion has somehow taken the form of communalism in our country which threatens to invade the peaceful flow of our social and political life also.

Education of Women in Assam.

An indication of general awakening among the people to impart adequate education to girls is evinced from the fact that during 1934-35 the number of girls in educational institutions of all kinds rose from 69,282 to 74.458 " It is now realized by all that illiteracy cannot be dispelled from the country without giving education to the females," states the Director of Public Instruction, Assam, in his report on the subject of female education in the province.

He adds that the crying need all over the country is for money for the expansion and improvement of female education, the lack of which retards progress. " A high school for the girls in each sub-divisional headquarters and some Government middle English and middle vernacular schools in certain important villages as model schools are essentially necessary."

The Director expects that, with the inauguration of the new Constitution, the province would be in a position to spend liberally.

The chief difficulty in opening higher grade schools for girls is, according to the Director, to find qualified women teachers. This, however, he feels, will not last long as an increasing number of girls is now getting higher education.

A Medical College for Women.

Sometime ago publicity had been given in the press to a scheme for a medical college, exclusively for women, in Calcutta. As matters stand it is hoped that the scheme is soon going to be translated into action.

From the generous response which the organisers, the Ramkrishna Medical Education Society, have already received from the citizens of Calcutta, they expect that support and sympathy for this cause will not be lacking. A group of experienced medical men have willingly agreed to work as honorary teachers in their institution for women.

Their present course of study is for the L.M.P. diploma, and the curriculum will be exactly the same as that of the Campbell Medical School in Calcutta. It is their ambition to have the M.B. degree course in time, and they will then follow the line of studies adopted by the Lady Hardinge Medical College for Women at Delhi. The office of the Society is at 2-B, Palit Street, Calcutta.

New Position for Dr. H. K. Sen.

It is understood that Dr. H. K. Sen, Professor of Industrial Chemistry at the Calcutta University, has been selected for appointment as Director of the Indian Lac Research Institute, Ranchi, in succession to Mrs. Dorothy Norris.

Dr. Sen is the first Indian to be selected to hold this post. He is to take up his new appointment very soon.

The League of Nations and Education

The Monthly Summary of the League of Nations gives a summary of the various methods of securing intellectual co-operation among the nations of the world. The Summary describes the work of the Intellectual Co-operation Organization under the seven heads of (1) Teaching; (2) International Relations; (3) General Questions of Intellectual Co-operation ; (4) Exact and Natural Sciences ; (5) Libraries and Archives ; (6) Literature ; (7) Fine Arts. We give here extracts from the Summary of the first two :—

Teaching.

The Liaison Committee of Major International Associations concerned itself, for the first time since its foundation in 1925, with the spread of the peace spirit among the young and with the organization of peace itself. " The main purpose of this Committee is to promote an exchange of views among its members, to encourage the pursuit of studies in common and to suggest practical methods of carrying them out." The Committee dealt in particular with the extension of its relations in the Near and Far East, and decided to institute an enquiry into the activities of the international associations in those parts of the world, the connections they have established and their means of action. It considered the possibility of inviting members of Eastern organizations to its meetings and of developing its relations with National Intellectual Co-operation Committees in Eastern countries, especially in China, India and Japan.

The Committee discussed the means of securing better co-operation with the League of Nations, the Intellectual Co-operation Organisation and the International Labour Office.

It then turned to the problem of unemployment among the young. On this subject it had sent a memorandum to the last International Labour Conference. The representatives of the International Labour Office informed it of the results of this step, which were quite appreciable, as the recommendations of the Conference show.

The Advisory Committee on the League of Nations paid special attention to three matters, *viz.*,

(a) *Teaching of the Aims of the League.*

The Committee discussed the fundamental principles of such teaching. In its opinion, instruction on international relations should endeavour to give young people a practical knowledge of the reality of international life and an insight into the international aspects of various contemporary problems. It should further have a moral bearing and attempt to develop the notions of justice and solidarity.

The Committee held that for the moment special attention should be given to the teaching of history, geography and modern languages ; in these subjects the importance of contemporary international life can best be brought out.

The Committee considered that besides promoting instruction in the organisation and activity of the League of Nations, it should also strive to create a certain " spirit," a certain " international sense " which should pervade instruction as a whole. It decided to ask the advice of specialists in the teaching of history and geography and of modern languages on this point.

The information collected by the Secretariat as the result of these consultations will enable the Committee, at its next session, to decide as to its line of action and as to the nature of the co-operation which it should endeavour to secure.

(b) *Teaching of International Relations in Universities.*

The Committee was informed of the progress of the Secretariat's enquiry into the teaching given in Universities on international relations. It was pleased to note that the various bodies consulted in twenty-two countries had supplied information from which Professor S. H. Bailey of the London School of Economics had undertaken to prepare a comparative study.

It was also glad to learn that the enquiry had been conducted in co-operation with the Permanent Conference on Higher International Studies, and again approved the principle of such co-operation.

(c) *Study Tours of Educational Experts.*

The Committee noted a resolution of the Liaison Committee of Major International Associations proposing that the Intellectual Co-operation Organisation should undertake the arrangements for study tours in different countries by groups of teachers, who would thus gain familiarity with the methods employed for League of Nations teaching. The proposal was approved and it was considered that the organisation of these study tours would in some respects be similar to the exchange of health officials carried out by the Health Organisation of the League. It would still more resemble the visit paid by Chinese educators to Europe under the auspices of the Paris Institute of Intellectual Co-operation.

Being convinced that such tours would assist the work of consultation and enquiry undertaken by the Secretariat to facilitate League of Nations teaching and international co-operation, the Committee expressed the hope that the Assembly would agree to grant funds for the purpose.

* * * *

The Committee also considered the part that libraries might play in making League publications better known. It was informed of the preparation of a volume on the aims, organisation and work of the League. The plan of this was approved. It recommended that popular manuals should be prepared and propaganda films and lantern slides made on the same subject.

* * * *

Revision of School Text-books.

Last year, M. Emile Borel, member of the French Institute, asked the International Institute of Intellectual Co-operation to prepare a model bilateral agreement which the Committee would make available to such States as might announce that they were ready to remove or diminish the occasions of dispute that might arise out of the interpretation given to certain events of history by the educational text-books in use in their country. This model agreement, which the Institute of Intellectual Co-operation has submitted to lawyers and to historians for their opinion, gave rise to an extensive discussion on the notion of truth in the science of history.

From this discussion it appeared that as the systems of teaching were not the same in all countries, several such agreements should be prepared. In this way States in which free education exists and remains independent, Federal States like the United States and Switzerland and also States which maintain a strict governmental supervision over education could give their accession.

After noting what was being done in the same field through the agency of inernational committees, and national and international organisations, historians and organisations of teachers and educators, the Committee decided to submit to the Assembly a declaration of principle which might more readily gain acceptance than a convention that might give rise to many objections, asking that, after consideration by the Assembly, this declaration might be opened for signatures by members and non-members of the League. It relates to the revision of school text-books and to issue by Governments of instructions recommending the competent authorities:

(*a*) to devote as much time as possible to the teaching of the history of other nation ;

(*b*) to endeavour to exclude from history text-books any unfriendly criticism of other nations ;

(*c*) to lay stress in general history on facts tending to encourage a good understanding and co-operation between nations.

In this connection the Director of the Institute referred to the fact that certain countries, and in particular France and Germany, were proceeding to a reciprocal revision of their school text-books.

The Committee then took note of the enquiry being carried out by the Institute into the history text-books used in a certain number of countries, with a view to collecting and publishing chapters or passages illustrating the progress already made in the teaching of history. The Institute has turned for aid to some of the national committees. Six of these, the Danish, Finnish, Dutch, Swedish, French and Norwegian have already replied to its application. In the United States, the American Council of Education has entrusted to a qualified person the preparation of a report on the text-books in use.

II. International Relations.

The organisation for Intellectual Co-operation endeavoured to improve the nature of international relations by the promotion of (1) Conversations and open letters ; (2) Scientific study of the relations ; (3) Broadcasting in the cause of peace ; (4) Intellectual treaties for exchange of University Teachers and Students, the practice of the liberal professions, the enforcement of compulsory school attendance and the creations of professorships, etc.; (5) and Co-operation in the Study of Political and Social sciences.

700th Anniversery of Jena University

The University of Jena will celebrate the 700th Anniversary of its foundation in June, with a musical festival. An exhibition depicting the growth of the university town of Jena and an historical theme will be presented. Herbert Gunther writes:—

There are university towns in which one sees few outward evidences of student life, but the students set an unmistakable stamp on Jena, the charming old city in the valley of the Saale, in the Thuringian Forest. The

University was founded by the Elector John Frederic the Magnanimous in 1558, and could thus celebrate its 376th anniversary this year. The statue of the Elector stands in the middle of the Market Place, which is half filled with tables and chairs from the first warm day in spring until cold weather comes. Here one sees the students, in their varicoloured caps and bands. drinking beer and eating the small grilled sausages for which Thuringia in general is noted. On the days when this or that student organisation celebrates an anniversary, one sees also the past students, who have left their businesses and professions to spend a day with their young brothers.

Jena looks back on a rich history, full of the names of noted men. In the "Gasthof zum Schwarzen Baren" Luther, under the name "Junker Jorg," came together in 1522 with the Swiss students ; in 1524 he had his disputation in the same place with the iconoclast Karlstadt, and over 450 years later Bismarck lived in the same house.

The University, which developed from a Lutherian academy and was long known as a "fortress of genuine Lutherianism," experienced its first flourishing period under Goethe's leadership, when Schiller began his work as professor with his lecture on "How and why one studies universal history" and Fichte, Schelling and Hegel belonged to the faculty. A second flowering followed when the Schlegel brothers, Humboldt, Jean Paul, Tieck, Novalis and Brentano made Jena the chief seat of older romanticism, surpassing even Heidelberg.

Many places in the town still recall these great names. On the Furstengraben, Jena's most beautiful street, near the Botanical Garden stand the ivy-mantled house of the Bookseller Frommann, in which Goethe made the acquaintance of the charming Minchen Herzlieb, the Ottilie of his "Elective Affinities" In the Schiller Gasschen is the house in which Schiller wrote his "Wallenstein," and in the garden is the stone table at which he and Goethe so often sat together. Schiller's wedding took place quietly in the Schiller Church, and on a walk through the meadows of the Saale valley, not far away .Goethe wrote the "Erlkonig."

Jena, first mentioned in contemporary documents in 850, received ~~its~~ city charter in 1230. It still contains a number of mediaeval buildings, such as the Johannister (city gate) with its "Kasekorb," literally cheese basket, a bow window in which persistent scolds were exposed, and the Pulverturm (powder tower). More striking testimony is given to past days of greatness, however, by the many small name-plates on the houses, or by the graves dating from classic days in the Old Cemetery.

Natural science and technique brought the university its third triumph. Three well-known names in particular are connected with that era—Ernest Haeckel, creator of the Phyletic Museum for the study of the development of man, for almost 60 years professor at the university and occupant of the Villa Medusa, now maintained as a museum ; Carl Zeiss, at first mechanic and then founder of the world-renowned optical works ; and Earnst Abbe, Zeiss's ingenious assistant who refused an opportunity to earn millions in order to establish in 1889 the Carl Zeiss Foundation, and thus become a benefactor of the city and its university.

Two men who did much to make Jena a favourite university for foreign students were Eucken, the Nobel Prize winner, and Rein, the pedagogue.

Rein established regular courses for foreigners, and the Rudolf Eucken House, presided over by the philosopher's widow, is still their gathering place.,

In addition to its main building, the University of Jena possesses institutes for commercial law, the law of associations and corporations, sociology economics, medical history, pedagogy, social anthropology, agriculture and a great number of special institutes for agrarian research.

A splendid student home exists, with all comforts, and from it one has fine view of the surrounding hills. Noted places lie in the neighbourhood of Jena. It is a short trip to Weimar, and Leipzig and Halle are only an hour away by train. The three elevated Dornburg palaces, with memories of Goethe, represent a combination of natural and artistic beauty. The Naumburg Cathedral contains the finest works of mediaeval German plastic art. Klopstock, Fichte, Ranke and Nietzsche attended the nearby Schulpforta. It is but a short tramp to the ancient Rudelsburg and Saaleck castles.

Unusual opportunities present themselves for all kinds of sport. There are swimming and boating on the Saale, tennis, a new university gymnasium, and, of course, splendid foot tours in the wooded hills around the old town. And in winter the student have the ski ground of the university in Gehlberg, in the Thuringian Forest.

" In Jena lebt sich's bene" (life is pleasant in Jena) says an old student song, and it is true.

Miscellany

EXPANSION OF SETTLEMENT AND IMPROVEMENT OF STANDARD

While discussing the standard of living with reference to demographic evolution it is worth while to refer to the history of the peopling of the diverse regions of the world.[1]

By the beginning of the Christian era "substantial maturity of settlement" was achieved in the Mediterranean region. It was not before the end of the sixteenth century that the same phenomenon could be credited to North-Western Europe. So far as China and India are concerned, settlement was still immature and young until the first dacades of the nineteenth century.

As far as can be reasonably foreseen from the equations of comparative vital statistics, the settlement of India is not yet complete and final. India continues to be still a somewhat young and virgin soil from the demographic standpoint. Whether India's ultimate demographic capacity or "saturation" limit is to be fixed at 400 millions, 450 millions or 500 millions it is as yet premature to declare. In the meantime the scientific attitude should consist in envisaging the standard of living as prevalent about a century ago in the days of Rammohun Roy,[2] and watching the changes in the people's economic conditions since then in the background of the population growth.

In the course of his evidences to the Select Committee of the House of Commons (1831) Rammohun gave the following statement about the rates of wages: "In Calcutta, artizans, such as blacksmiths and carpenters, if good workmen, get (if my memory be correct), from ten to twelve rupees a month (that is about 20 to 24 shillings); common workmen who do inferior plain work, 5 to 6 rupees (that is about 10 to 14 shillings) a month, common labourers about 3½ and some 4 rupees; gardeners or cultivators of land about 4 rupees a month, and palanquin-bearers the same. In small towns the rates are something below, in the country places still lower."

In reply to the query about the food of the people Rammohun said as follows: "In Bengal they live most commonly on rice with a few vegetables, salt, hot spices and fish. I have, however, often observed the poorer classes living on rice and salt only. In the upper provinces they use wheaten flour instead of rice, and the poorer classes frequently use *bajra* (millet), etc. The Mohamedans in all parts who can afford it add fowl and other animal food. A full-grown person in Bengal consumes about 1 lb. to 1½ lb. of rice a day; in the Upper Provinces a larger quantity of wheaten flour, even though so much more nourishing. The Vaishyas (persons of the third class) and the Brahmans of the Deccan never eat flesh under any circumstances."

The houses were described in the following manner: "In higher Bengal and the Upper and Western Provinces they occupy mud huts; in the lower and eastern parts of Bengal generally hovels composed of straw, mats and sticks ; the higher classes only having houses built of brick and lime."

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[1] A. P. Usher, "The History of Population and Settlement in Eur-Asia" (*Geographical Review*, New York, January, 1930).

[2] *The English Works of Raja Rammohun Roy* (Panini Office, Allahabad, 1906), pp. 297-298.

The "poorer classes of labourers" were described by Rammohun as "having merely a small strip of cloth girt round their loins for the sake of decency." But "in other respects" they were, in his words, "quite naked."

It is evident that the Rammohun standard of living is not one of opulence. No student of economics, sociology and demography can afford to forget that standard while following the variations in economic and social life since then.

One does not of course know the statistical data on which these observations were made. But this account of India, as furnished by Rammohun, reminds us of almost a parallel report about British conditions in the early years of the nineteenth century in the writings of Thorold Rogers.[1]

"In 1800 the average wages of artisans," says he, "were 18*s.* a week in London. * * In the country they were about one-third less. * * The factory hand was even worse off than the labourer. * * * The hand-loom weaver was worst of all. * * * The hand-loom weaver was undoubtedly impoverished, but I do not find that the machine weaver bettered his position. His wages remained low, his means were even straitened, and the misery of the manufacturing districts was even greater than that of the agricultural. * * * I may add that Young argued in 1813 that the wages of the agricultural labourer were below his necessary food, omitting all estimates as to house rent, fuel, clothing and extras."

That the British economic life was governed by the "standard of wretchedness" was, as is well known, the verdict of Malthus. "In the closing years of the eighteenth century," says Keynes, "the misery of the labouring classes presented itself to Malthus as chiefly consisting in their low standard of life. In the years after Waterloo and the end of the war it presented itself to him as chiefly a problem of unemployment.[2] Altogether, the England of Malthus was a poor country.

In the course of the last three or four generations the British standard, nay, the standard of Eur-America, has improved in many respects as can be demonstrated by the methods discussed in Niceforo's *Les Indices numériques de la civilisation et du progrès*.[3]

According to Bonar, England has not had a worse but a better experience since Malthus's time. "Like Macaulay, we have heard of nothing but decay," says he, "and seen nothing but progress. Nowhere more evidently than in public health."

In so far as statistics are available and it is possible to employ the quantitative method, the objective student of Indian economics also should be justified in holding that during the nineteenth century and after, *i.e.*, during the period of the growth of population and increase of settlement, the Indian masses have not been compelled to go below the Rammohun standard, to put it mildly. Indeed the evidences of higher standards lie on the surface.[4] For the present, however, let us fight shy of instituting comparsions between India and England in regard to the rates of improvement or progress in the two regions during the period in question.

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[1] *Six Centuries of Works and Wages* (London, 1903), pp. 494-497, 510-513.

[2] J. Bonar, C. R. Fay and J. M. Keynes, "The Commemoration of Thomas Robert Malthus" (*Economic Journal*, London, June, 1935).

[3] See also Niceforo; *Profili Grafcici della Situazione e del Progresso in alcuni Regioni del Mezzogiorno d'Italia* (Naples, 1935).

[4] See the present author's *Badtir Pathe Bangali* (Bengalis in Progress), Calcutta, 1934;

Vis-à-vis the fresh expansion of settlement and population that is expected during the coming generations, the student of demography, economics and sociology should in any case cultivate objectivity and the avoidance of scares. The scientific attitude of the hour ought to consist in watching with dispassion and trying to improve the Indian standard of living within reasonable dimensions. The reasonable manner does not lie in talking glibly of the impossibly high ideas and wide-flung ideals of the American-British-German peoples of to-day. Prudent statesmanship and economic or societal planning would attempt to raise to just the "next higher state" the modest and moderate items of food, clothing, shelter, recreation and culture to which the Indian massses have been traditionally used since perhaps the Vedic, nay, Mohenjo Daro days, specially during the last few generations.

As in other spheres of comparative economics, in regard to the improvements in the standard of living also the Indian masses can but attempt establishing equality with their socio-economic comrades such as find themselves somewhere in the stages of the "first industrial revolution." It is, for instance, in the "Balkan complex,"[1] Eastern Europe and Russia, and not in the regions of the "second industrial revolution," *i.e.*, the territories of the industrial pioneers and adults, that India's equations are to be sought.

For quite a long time the expansion of settlement may then perhaps be found to be marching hand in hand with the improvement of the standard of living, however low and slow it be. No causal or "functional" nexus need, however, be postulated at once in this field. A regime of doses in the conscious and deliberate restriction of births, family limitation or growth curtailment can and ought by all means to belong to this scheme of demographic futurism for India, because the "public health" measures and sanitary improvements, *i.e.*, death-control policies, bid fair to check the general and infant mortality in considerable proportions.

The abolition of early marriage by the Sarda Act (1929) is in the course of the present decade well calculated to bring the birth rate down to some extent. The increase in the number of girls in schools and colleges is likely by all means to work in the same direction. Further, the entry of the women into the employment market, in other words, their "economic emancipation," such as has been growing in dimensions, is also one of the social factors automatically promoting late marriages, lifelong maidenhood and family limitation.

The demographic trends of the pioneering peoples as prevalent in the previous stages are thus tending to repeat themselves in India. The expansion of population along with or rather in spite of growth restriction (misnamed birth control) may then be pronounced to be a universal phase in mankind's population development and policy. The currents in demographic India to-day are contributing but fresh feeders to the stream which connects her in diverse ways with the main channels of modern world-progress.

BENOYKUMAR SARKAR

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[1] O. Lodge, "Socio-Biological Studies in the Balkans" (*Population*, London, November, 1934, November, 1935). For the "Balkan Complex" and the distinctions between the first and the second industrial revolutions see the present author's *Futurism of Young Asia* (Berlin, 1922), *Economic Development* (Madras, 1926), and *Applied Economics* Vol. I. (Calcutta, 1932.)

THE " NEW INDOLOGY " IN LUEDERS AND VON GLASENAPP

One of the latest exponents of " new indology " is Heinrich Lueders of Berlin, the *doyen* of Sanskritists in Germany. In *Der Orient und Wir* (Berlin, 1935), a book of six chapters by different scholars, Lueders has a paper on India.

Lueders invites attention to the work of the Indian scholars of to-day such as are interested in the study of ancient and medieval India with approval. He points to the conclusions of modern Indian archaeological and historical scholarship to the effect that the Indians were *nicht nur in sich gekehrte stille Denker gewesen* (not merely self-ruminating passive thinkers) and that their achievements can be placed by the side of the Occidental at any rate of the same period (*ihre Leistungen sich den abendlaendischen zum mindesten der gleichen Zeit zur Seite stellen koennen*, p. 92).

His own position has been clearly exhibited by himself. It is not true, says he, that the strong tendency towards the inner and the other-worldly, absorbed all the energies and led to inactivity and retreat from life (*Es ist doch nicht so, dass die starke Richtung auf das Innere und das Jenseitige nun etwa alle Kraefte absorbiert und zu Lebensabkehr und Untaetigkeit gefuehrt haette*). In his judgment this was not the case even in Buddhism in which the nothingness of life was most strongly brought out (p. 86).

According to his analysis one should not overlook the fact that it was after all only a small percentage of the people (*nur ein kleiner Prozentsatz des Volkes*) that practised *Weltflucht* (retreat from the world) and entered the Order in order to achieve Nirvana which could be attained only in the monastic class. The laity which believed in the Order did not think of giving up the worldly activities (*dachte nicht daran ihre weltlichen Beschaeftigungen aufzugeben*) and the renunciation of secular life was not demanded from them (*es wurde nicht von ihr gefoerdert*). Lueders refers also to the Jaina communities of to-day in which, as he says, the laity consists mostly of the commercial people. It is just the richest class that belongs to the Jaina laity in the same manner as the old texts report of the composition of the Buddhist laity of yore. The attempt of Brahmanism to establish an *Ausgleich* (balance) between the life in the world and the flight from the world has also demanded Lueders' attention. The relations between the first three *asramas* (stages) of the social polity in which *taetiges Leben* (active life), the study of the Vedas, and the establishment of the family are prescribed and the last stage which is characterized by the *Streben nach der Erloesung* (effort to achieve salvation) indicate this balancing of the two motives in Brahmanism, says he (pp. 83, 87).

The political history is summarized by him as also showing that the Indian people by no means spent their days in inactive brooding (*in tatenlosem Hinbrueten*). In pre- and post-Christian times were established Empires (*Reiche*) in India which exceed all political forms on European soil in area (*an Ausdehnung alle staatlichen Gebilde auf europaeischem Boden uebertreffen*) Lueders refers to the comprehensive political manual of Kautalya in which *der Verwaltungsapparat eines riesigen Reiches wie das der Mauryas bis in alle Einzelheiten hinein geschildert wird* (the administrative machinery of a gigantic Empire as that of the Mauryas is described in all its details). Incidentally be it observed that to Lueders the " Kautalya problem " does not seem to exist as an unsolved question.

The Indians are described as having pursued a powerful expansion and colonial policy for centuries (*Jahrhunderte hindurch haben die Inder eine maechtige Expansions – und Kolonialpolitik getrieben*). The countries of Further India, Pegu, Kamboja, Champa, were, it is pointed out, once "colonies of Brahmanical India" long before Buddhism came to these regions (p. 87).

Lueders hints at some difference between the secular and religious literature of India. He is emphatic that the history and secular literature does not in any way make India appear so alien and negative to life (*keineswegs als so lebensfremd und lebensverneinend*) as perhaps she might appear to be judged on the basis of religious literature alone (*wie es vielleicht nach der religioesen Literatur allein geurteilt scheinen moechte*, p. 91).

In the above is to be found the recognition of the position of the present author's *Positive Background of Hindu Sociology* (1914) as well as of the *Futurism of Young Asia* (1922). The same position has recently found another strong exponent in Helmuth von Glasenapp. Two of his papers in the *Jahrbuch der Schopenhauer-Gesellschaft* may be referred to. One is entitled "Budhas Stellung zur Kultur" (Buddha's Attitude towards Culture), 1934, and the other "Lebensbejahung und Lebensverneinung bei den indischen Denkern" (Life-affirming and Life-denying in Indian Thinkers), 1935. The second has arisen out of a criticism of Albert Schweitzer's *Die Welt-anschauung der indischen Denker* (Munich, 1935), in which the conventional idea of the Orientalists is represented in the most extreme manner, namely, that the "world view" of the Indian thinkers is the "nay" to or denial and negation of life and is entirely different from that of the Westerns which consists in the "Yea" to or affirmation of world and life.

Von Glasenapp's review of Schweitzer's book is both critical and constructive. In the first place, he refers to the fact that during the first 1,500 years of Christianity the world-denying (*welt-verneinenden*) tendencies are strongly in evidence. During the Renaissance and the Reformation also they are described as important, especially in Roman and Greek Christendom. He doubts if it is possible to take these negative features as foreign to the real nature of Christianity.

Then he goes over to the chief thesis. And in this connection he examines the life-denying ideas of the Indians in their working on practical life. To him it is clear that in this respect an essential difference between the "life-denying Indians" and the "life-affirming Westerns" does not exist (*ein wesentlicher Unterschied nicht besteht*). He points to the fact that the political and cultural life of the country was not unfavourably influenced by the life-denying world-view. It is, for instance, established by him that it was just during the period of the unlimited influence of Brahmanism, Buddhism and Jainism that political power, cultural efflorescence and colonial expansion were at their height. He makes it a point also to bring out the fact that Buddha, Sankara and other saints were described by the Indians as men who *eine grosse Aktivitaet entfalteten* (developed a great activity) and who exhibited "considerable understanding for the most varied spheres of life."

The fundamental standpoint of von Glasenapp is to be found in his remark that the life-denying feature is by no means so prominent (*tritt keineswegs so hervor*) in Indian spiritual life as one should conclude from the extracts in Schweitzer's book. His logic is as follows. Should anybody, says he, use the works of the mystics and the literature of the monastic orders exclusively in order to exhibit the world-view of the Christian thinkers, the report would with justice be objected to as giving a whole picture which does not correspond to the factual conditions (*die nicht den tatsaechlichen Verhæltnissen entspricht*). The ascetic writings in India also can give but a fraction (*nur einen Bruchteil*) of her literature, Even the Buddhist literature which was produced in the main to serve the purposes of monks has references to works in which the world-denying tendency is either not at all or very little represented. According to Indian view *Erlæsung* (*moksha,* salvation) is only one of the three objectives of human life, the other three being love (*kama*), possession (*artha*) and discharge of duties (*dharma*). A survey of Indian world-view which should lay a claim to comprehensiveness must therefore have to exhibit also those works of Indian poets and thinkers in which the *Daseinsfreude* (joy of life), *Tatendurst* (thirst for action), *heroischer Sinn* (heroic sense), *Lebensklugheit* (worldly wisdom) and *werktaetige Naechstenliebe* (practical philanthropy) have found expression. The epics, the Puranas, the Jatakas and the poetic maxims (*e. g.* in Boehtlingk's German collection) furnish many illustrations of these aspects. Finally, von Glasenapp refers to the existence of "a whole series of philosophical systems" in India from which ascetic thought lies remote. The *Linga*-cult, Shaktaism, Krishna-worship with its fertility-rites point in the clearest manner to the fact that a one-side life-denial never found a place in the sphere of religious belief also.

In reality, therefore, life-denying and life-affirming are appraised as having existed alongside of each other in India. And these two elements have been taken as constituting an "organic unity" in Indian world-view and this is said to serve as much the metaphysical requirements as the practical life of the Indian people. Von Glasenapp's methods of analysis and conclusions find themselves in essential agreement with those of the present author developed between 1910 and 1923.

Benoy Kumar Sarkar

Reviews and Notices of Books

The Best World Possible by Revd. A. Day (London, George Allen & Unwin, Ltd., 1935.)

This is a very lucid, well written book from the Christian standpoint clearly stating some of the issues before the average man in the face of the threatened 'twilight of the gods' due to recent advances of scientific thought. The author's 'sane modernism' as claimed by him is wonderful. His width of reading is remarkable. Eddington and Jeans, Haldane and Radhakrishnan and all the 'dope' that be in fashion to-day is arrayed forth in building up a bridge between what we know of in the language of the modern Bengali Satyasrayee as the 'Science of Here' and the 'Science of Hereafter' or in old Hindu traditional terminology between 'Jnān' (Reason) and 'Bhakti' (Devotion and Faith). One is glad to find the author conscious of the limitation of the plumb-line, of what the mediaeval and modern religious Saints of India speak of as 'Vachak Jnāna' or so-called knowledge stored in the 'loads of learned lumber' and the lack of direct 'inward mystical experience' or *anubhuti* as well as the weakening of Faith (Bhakti-Visvas) does not daunt him after all to face the realities of modern life and the Ultimate Reality. His strong sound optimism in the very opening title of 'The Best World possible' and his closing with the exhortation to 'Patience' is commendably Vaishnab-like. But while theology and Vaishnavism in India could elaborate a new logic none the less subtler and profounder than the revolutionary logic evolved in almost the same time in Europe which has given her her brilliant objective science, India which with Sankar had declaimed that "*Brahma-jnānam Vastutantram eva na tu purushamatapakhyyam*" the knowledge of the Ultimate Reality is an *objective science* and is not a dogma—was landed more and more in the field of verbal logic which began to be abjured by the devotees of Faith (God is to be realised by faith and not by logic) and Europe raced ahead with brilliant spurts of scientific insights into the nature of Man and the Universe—which has left far behind her Hebraic cosmogony derived from time-worn Chaldean sources and her theogony, a child of the dead cultures of Asia Minor and Ancient Egypt. This has been the great source of strength to Christianity which in the language of Caird as quoted approvingly by the author 'is a living and growing spirit' but so far as cosmogony and theogony is concerned is but the clay feet in any system of Truth which has ultimately to recognise the Science of the Seen and Science of the Unseen as parts of one organic whole of Science-Philosophy-Religion. If Mosaic theogony and cosmogony are left to shift for themselves and the tares and wheat are allowed to grow side by side, the leaven of the teachings of Jesus will in time to come hasten the coming of the kingdom of God but not in conflict with the modern scientific achievements which bring in more of '*chit*' or consciousness and knowledge of creation to the mass of mankind. It is indeed a paradox that in the land of Vedantic-Buddhist religion of investigation and analysis objective science did not take root, but it burst forth in all its glory in a church-ridden region enjoining blind faith and hide-bound dogma. So while Faith, Hope and Love, being of supreme necessity in their psychosociological function to human society have endured for ages side by side with primitive magic or modern objective-science-derived logic and the world-faiths will survive the shocks of patriotic utilitarianism, the efforts as of the present authors to piece together an old cosmogony with an independently-grown science will be but disharmonic sweet tunes heard in juxtaposition. But the time is not far off when the seer-scientists and the scientist-seers will join hands and then you will hear a brilliant symphony where the very discords will heighten the beauty of the composition. For that day India, recognising no water-tight compartments in *parā* or *aparā*-vidyā, emphasising equally, strangely, the *sambhuti* (created) and *asambhuti* (uncreated) as pact of one *jnana* (science) of fullness, has to prepare fast. But one admires deeply the brainy pulpits of the west which dares run through all the opposing, baffling truths of modern objective investigation and fight hard to save the shreds of belief in the Christian doctrine. But to Hindu-Buddhists they appear to be but men of little faith who shirks the reality that the teachings of Jesus did not bother about—a Ptolemaic or Copernican system, a Newtonian or an Einstenian universe. I had the good fortune to meet at least one in the West, a Christian of Christians, the author of *The Teachings of Jesus*, who appeared to be not living in sack-cloth and ashes as mystics are supposed to live but who had found out and realised in his life some of the essentials of Christianity, and who at once made me acknowledge the existence of modern sādhaks in the West. They are to be found in all ages and in all lands, those who 'do not their own will but, the will of God in every thought, word and deed of their lives who some day in complete Buddhistic ego-eliminated Nirvana will help to bring His kingdom on earth, —the stablemost kingdom of Truth which is sure to survive the coming Armageddon. The faith in 'the best world possible' is that we live in or in the 'ecology of creation,' as Mr. Brahmasankar Misra put it, or in the Baishnav attitude of seeing in everything 'the highest good purpose latent' is supremely needed as well as in the injunction for patience and we have to acknowledge the debt of gratitude of all doubtful Thomases and sceptic Gallios of to-day to the present author. But apt quotations from scientists with a faith in teleology will prove like 'the light of fire-flies in day-time' and it is only by 'living the religion' that purposiveness of creation will be revealed or known to all without any hallucination or mystery.

PANCHANAN MITRA

The Snake in India by Lt.-Col. K. G. Gharpurey, B.A., F.R.G.S., F.Z.S., I.M.S. (The Popular Book Depot, Bombay), 1935, pp. 165. Price Rs. 3:

The book is meant for laymen and tells about the natural history of snakes in India. The author has collected much information regarding the discrimination of poisonous from non-poisonous snakes. The importance of the subject can easily be understood when we remember the high percentage of mortality from snake-bites in India. The author has no pretensions to originality and himself has admitted that he has collected the various information from diverse sources. The work is on the whole commendable. We wish however to draw the attention of the author to the figures which are rather badly drawn or phtographed.

H. K. MOOKERJEE

Ourselves.

[*I. The Late Mr. Surendra Nath Mallik.—II. Dr. Herman Goetz.—III. University Representative on the International Congress of Mathematics, Oslo.—IV. St. Paul's College.—V. Nakuleswar Banerjee Gold Medal.—VI. East and West Friendship Council, London.—VII. International Congress of Linguistics, Denmark.—VIII. International Congress for Microbiology.*]

I. THE LATE MR. SURENDRA NATH MALLIK

The death of Mr. Surendra Nath Mallik, M.A., B.L., C.I.E., has deprived this University of the services of a distinguished Fellow and a great champion of the cause of education in this province. Before he was appointed a Fellow, Mr. Mallik had made a name as a public man with a brilliant record of service, especially as Chairman of the Corporation of Calcutta under the old Act and as Member of the Council of the Secretary of State for India. During the few months that he was Chairman he never spared himself in the arduous task of making the amenities of civic life increasingly available to his countrymen and his sterling worth as an administrator was brought home to many a cititzen who had lost faith in the Corporation. He was a man who never advertised his performances and few indeed know what valuable work he did not only in connection with the framing of the Calcutta Municipal Bill of 1923, sponsored by the great Surendranath Banerjea, but also in the difficult task of having it placed on the Statute Book. His work as a member of the India Council was characterised by deep insight and fearless courage.

He had been a Minister of the Government of Bengal before he was appointed to the India Council, but he did not continue as such for any appreciable length of time mainly because of the uncertainties of political life. As a Fellow he devoted his time and energy to the cause of advancement of learning which this University stands for. A man of ripe experience, with supreme honesty of purpose, he was noted for his strong likes and dislikes,—a trait in his character which revealed in no uncertain measure his courage of conviction. We had hoped to find him installed as a Member of the Executive Council of the Governor of Bengal, which, as every one knows, was almost a certainty, but, alas! death carried him off, leaving the country to mourn the loss of one who would have given no mean account of himself in this the most critical period of our national life.

The loss to the University and to the country is irreparable indeed.

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II. DR. HERMAN GOETZ

The University is making arrangements for a special course of lectures to be delivered by Dr. Herman Goetz, Conservator of the Kern Institute, Leyden.

Dr. Goetz who has taken a prominent part in the editorial work connected with the " Annual Bibliography of Indian Archaeology " (published by the Kern Institute), has made a profound study of the pictorial art of Ancient India and is the author of the following standard works: " Indian Book Painting from Jahangir's Album," " Pictorial Atlas illustrating the History of Indian Civilization in the Mughal Period " and " A History of Indian Miniature Painting," all in German. Moreover, his researches cover a very wide field including economic and sociological problems pertaining not only to India but to several other countries in and outside Asia.

Dr. Goetz may be available for appointment as a Special Reader during the cold season when he intends to make a lecturing tour in India. He is expected to deliver a course of two lectures on each of the following subjects:—

(1) The Genesis of Indo-Muslim Civilization ;

and

(2) The Crisis of Indian Civilization in the 18th century.

* * *

III. UNIVERSITY REPRESENTATIVE ON THE INTERNATIONAL CONGRESS OF MATHEMATICS, OSLO

We understand that Professor Meghnad Saha, D.SC., F.R.S., who is now in Europe, has been appointed to represent this University on the International Congress of Mathematics which will be held at Oslo from the 13th to the 18th July 1936.

Professor Saha is a brilliant product of this University and he enjoys an international reputation by his epoch-making researches. His selection as a delegate will give universal satisfaction.

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IV. ST. PAUL'S COLLEGE

We are informed that the Government of Bengal have sanctioned the further affiliation of the St. Paul's College, Calcutta, to this University in History to the B.A. Honours standard.

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V. NAKULESWAR BANERJEE GOLD MEDAL

We understand that Mr. Lal Gopal Mukherjee has on behalf of his maternal grandfather forwarded to the University 3½ p.c. G. P. Notes of the face value of Rs. 1,100 for creating an endowment for the annual award of a gold medal to be called the Nakuleswar Banerjee Gold Medal for perpetuating the memory of his son. The medal is to be awarded to the student who will stand first in the M.A. Examination in Sanskrit of this University.

The Syndicate have accepted the offer with thanks.

* * *

VI. EAST AND WEST FRIENDSHIP COUNCIL, LONDON

It may not be known to many of our students proceeding abroad for education that the East and West Friendship Council with its headquarters in London, under the distinguished Presidentship of the Earl of Lytton, offers every assistance to new comers from India and abroad in the way of residence and introduction to respectable Englishmen so that they can secure an outlook of English Society which is denied to many of our students. This Council has got its branches in

Birmingham, Bristol, Cambridge, Leeds, Liverpool, Newcastle-on-Tyne, Nottingham, and Sheffield. The Council is in direct touch with the University Lodgings Bureau and secures suitable rooms for bona-fide students of London and other Universities at reasonable charges.

Prof. P. N. Ghosh of the University Science College, who is Secretary, University Student's Information Bureau, Senate House, Calcutta, will b glad to answer any query regarding the Council.

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VII. INTERNATIONAL CONGRESS OF LINGUISTICS, DENMARK

The Fourth International Congress of Linguistics will be held at the University of Copenhagen from the 27th August to 1st September, 1936, under the distinguished patronage of His Majesty the King of Denmark. Rai Bahadur Prof. Khagendra Nath Mitra, M.A., Ramtanu Lahiri Professor of Bengali, has been appointed a delegate to represent this University at the Congress.

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VIII. INTERNATIONAL CONGRESS FOR MICROBIOLOGY

The Second International Congress for Microbiology will be opened at London on the 25th July, 1936. Those who are interested in the subject may communicate with Dr. A. C. Ukil, Secretary, Indian Committee of the International Society for Microbiology.

NOTIFICATION.

Office of the Director of Public Instruction, Bengal.

Calcutta, the 25th March, 1936.

Research Scholarships to be awarded in 1936.

Three Research Scholarships will be awarded for the encouragement of original research to candidates who have high and special qualifications and appear to be likely to conduct original research with success. The value of each scholarship in Rs. 75 a month.

2. Ordinarily one scholarship will be awarded annually to a student who proposes to carry on original research in scientific subjects, including such branches as natural and physical science, chemistry, mathematical science, etc., and another scholarship will similarly be awarded for research in literary subjects, including such branches as languages, comparative philology, palæography, epigraphy, philosophy, history, archæology, anthropology, etc., and the third scholarship will be awarded for research either in scientific or in literary subjects. No application for a research scholarship will be considered unless a candidate submits certificates showing that he has the capacity for undertaking the research proposed and a programme of work indicating a definite course of enquiry.

3. Election will be made in the first instance for one year only, with effect from the 1st July, 1936, but a scholarship may be renewed from year to year up to the limit of three years, provided the scholar has throughout the year vigorously prosecuted original research in the subject selected by him.

4. Each candidate for a scholarship should submit his application through the head of the institution in which he last studied to the Director of Public Instruction, Bengal, on or before the 10th May next, and must produce evidence of having passed, from a College or other institution in Bengal, the M.A. or M.Sc. Examination of the Calcutta or Dacca University or of having obtained some other equivalent or higher degree of either of these Universities in 1933 or 1934 or 1935. He must state as definitely as possible the subject or part of the subject in which he intends, if elected to a scholarship, to carry on his original investigation. He must also state the name of the institution in which he proposes to work, with evidence that the authorities of the institution are able and willing to provide facilities for him, or if no institution is mentioned the circumstances or conditions under which he proposes to work should be stated.

5. Each candidate is required to submit with his application a declaration to the effect that, if selected, he will not undertake any work, either paid or unpaid, or sit for any examination, or pursue any course of studies except that of original research in his selected subject during the tenure of his scholarship.

6. The application from each candidate should contain a note from the authority forwarding the application as to how long the proposed research will take.

7. The candidate must be a native of or domiciled in Bengal.

8. Applications for this year's scholarships should be submitted in prescribed forms, which are obtainable from the Personal Assistant to the Director of Public Instruction, Writers' Buildings, Calcutta.

W. A. Jenkins,
Director of Public Instn., Bengal (offg.).

CORPS ACTIVITIES. 1935.

2nd (Calcutta) Battalion University Training Corps. I.T.F.

The Adjutant and Officer commanding the U. T. C. has submitted the following report for publication.:—

While attendances of members at the weekly parades still leaves much to be desired, a general all-round improvement on previous years has been noticeable.

It is emphasised that our training facilities we provided are available throughout the year irrespective of University vacations, such ~~being~~ intended for those of our members who reside in Calcutta when Colleges are closed. The training during these vacations is of course entirely voluntary and although we always get some of the members availing themselves of these vacational parades, we look for even better attendances in the future.

Members and would be members are reminded that their journeys to and from Fort William to attend our parades should cost them nothing as regards transport, as journey expenses are paid to all members irrespective of how they travel to and fro.

It is very gratifying to record here our appreciation of the very great and sincere interest taken in the welfare of the Corps by the Vice-Chancellor and with such a stalwart champion of our cause "at Court" many of our difficulties have been speedily spirited away.

The Annual Camp of the Corps was held this year at Madhupur (E.I.R.) from the 15th October to the 29th October 1935, and was attended by about 300 all ranks.

Training during this Camp was mainly collective nature, and included Tactical Exercises, Close Order Drill, and Ceremonial Drill etc; more advanced training would have been made possible if a greater number of members had responded by ~~attending~~ Camp.

It is obvious to even the lay mind that no one can be expected to teach such things as Battalion Drill if the available troops do not exceed that of a Company in strength.

Similarly, in Tactical Schemes a true "picture" could not be shown due to the necessity of turning "companies" into "platoons" owing to lack of numbers.

It is regrettable to record that out of about 450 promises to attend Camp, about 150 of these promises were broken. The Annual Camp and the training provided therein is invaluable if the Cadets desire to make themselves thoroughly efficient members of the Unit. Life in Camp is an experience that all members should never fail to avail themselves of teaching, as it does, self-reliance, comradeship, and enabling everyone to get better acquainted with each other.

It is some years since the Corps has held its Annual Camp away from Calcutta, mainly because the extra expenditure involved was not, in the past, forthcoming.

The advantages of such an arrangement are considerable, resulting in better training facilities being made possible to say nothing of the less distracting surroundings.

The climate of Madhupur appeared to suit everyone admirably, and we had few if any, members who were on the sick list, in spite of a great deal of hard work during the comparatively short period of our stay.

A Camp held, as this one was, nearly 200 miles from Calcutta presented a certain amount of difficulties, not the least of these being the extra cost involved in transporting our 300 members and their baggage. Such problems were ultimately solved by the efforts of Lieut. D. N. Bhattacharya, who, in the absence of Major N. C. Jackson on leave, was responsible for the preliminary arrangements.

These efforts would have been of little avail, however, had it not been for the very generous response made to his appeal for funds to augment the limited Camp Grant allotted by Government.

Donations for this purpose included a very handsome sum of Rs 1,500 contributed by the University Authorities, through the good services of our Vice-Chancellor, while other donations were received from the Principals of Colleges and the memebrs themselves.

It was solely by this means that our Camp at Madhupur was made possible, and our gratitude is due to all those who so readily and generously subscribed to our cause.

The Inspection of the Battalion at work was carried out by Major W. H. E. Gott, M. C. General Staff, Presidency & Assam District Head. quarters who paid a special visit to Madhupur on the 28th October and breakfasted with us in Camp.

Major Gott expressed himself pleased with all he saw us do and was impressed with our healthy and contented appearance.

The location of our Camp at Madhupur was advantageous to the Corps, apart from the better training facilities provided, inasmuch as it enabled our Vice-Chancellor (who was on holiday in the town) to honour us with frequent informal visits.

During these visits, Mr. Mukherji was able, at first hand, to gauge the standard of efficiency and enthusiasm of members, and by means of informal talks with Major N. C. Jackson, our Adjutant and Officiating Officer Commanding, became better acquainted with the difficulties experienced in the administration of the Unit and so discuss ways and means of overcoming the same.

The Military viewpoint is, at times, difficult to understand by the civilian, and *vice versa*, it was thus an ideal opportunity of which full advantage was taken, for views to be exchanged and explained.

Apart from the Town being the summer residence of our Vice-Chancellor Madhupur appeared to be a veritable stronghold of University "notables" and the Corps and its Camp were honoured to welcome, on many occasions, the informal and friendly visits of several distinguished members of the Staff of the University, both past and present.

Parents, relations and friends of both sexes were also seen on tours of inspections of the Camp and on many occasions the somewhat sombre Khaki of our attire was pleasantly relieved by the presence in our midst of the gaily coloured saries of the gentler sex.

There was no "red tape" regarding admission to our Camp, and our friends were welcomed everywhere and at all times.

Although ample sports equipment and space were available within the Camp area, it was found that the hard ground made it extremely dangerous for players of any strenuous ball games, and in consequence other amusements had to be thought out and organised.

These amusements included a nightly Concert at which really remarkable talent was displayed.

The programe included songs, feats of strength and muscle control, conjuring, hypnotism and ventriloquism, to say nothing of a wonderful "disappearing trick" performed by Staff Sergeant Crouch.

Mention must be made of two really outstanding items of the nightly programme, one being an amazing magical "turn" by Cadet A. F. Md. Abul Main in which on one occasion, genuine hypnotism was performed, and the other a truly remarkable demonstration of endurance and muscle control by Cadet Md. T. Hossain.

Both the above "turns" were of such a high order, that one felt the performers were wasting their time in a University when they could have been making their fortunes on the stages of the world's theatres.

Our Senior Medical Officer, Lt. Col. K. K. Chatterji, with his usual zeal and enthusiasm, visited our Camp in advance to inspect the site from a medical point of view, and to test the quality of our future drinking water.

Col. Chatterji, however, did not permit his activities in the interests of the Corps to conclude at this point and he again paid us a visit a week after our arrival, this time as the leader and organizer of a party of " super men " who showed us remarkable feats of skill and heroism in the life saving of " drowning " persons.

Several of our members quite readlly volunteered to be " drowned " in order to be saved, as indeed they were, however much they struggled or desired to depart this life in a watery grave.

The Adjutant, being responsible for the lives and safety of all under his command during embodiment, was visibly relieved when these demonstrations were over and everyone safe and sound on dry land again and he could permit mental visions of Courts of Enquiry and Inquests to fade from his mind.

During this visit of Col. Chatterji and immediately preceding the above demonstrations, a very interesting lecture was delivered by him on Hygiene and First Aid.

Col. Chatterji was ably assisted in his lecture by several members of the St. John's Ambulance Association, Calcutta Contingent, and also by terrifying charts of our internal organs, and lastly by a real " live " skeleton which was surely the first of its kind to ever visit a military Camp.

To those in our Camp who were embryo members of the " most noble profession " such things were of everyday occurence, but to the majority who were privileged to hear the lecture, they belonged to hitherto unexplored regions of knowledge and one felt that another Hour of such lucid explanation would enable us to sit with confidence for the Diploma of the Royal College of Surgeons.

During the first ten days of Camp, intensive training kept us all within the confines of the Camp area, we felt however that local residents of Madhupur would appreciate a good view of us at close quarters, and as a result a route march through the Town was carried out with much enthusiasm both on our part and on the part of the local residents themselves.

The route was chosen by Lieut. Bhattacharya, and it was, therefore, not surprising that our halt for rest on the march brought us to a piece of open ground adjacent to the house of the Vice-Chancellor who on hearing our approach (heralded by the vocal band under the able leadership of

U/Officer P. C. Lahiri) came out of his house to chat with us during our brief halt of 10 minutes duration.

Our second march through the Town a few days later, was in different circumstances, as on this occasion, our destination and goal was definitely the Vice-Chancellor's house at which we had all been invited to take refreshments.

The function was a great success and was much appreciated by all ranks, who did full justice to the excellent fare provided by our kind host.

On the conclusion of the party, Mr. Mukherji, by request of the Adjutant, made an excellent speech to his assembled guests in the course of which he emphasised the advantages of military training as provided by the University Training Corps and, by his promise to introduce the subject of Military Science into the University syllabus in the near future, he made it clear to his hearers the degree of importance he attached to this phase of traning.

On the last Sunday in Camp an ambitious programme of sports was arranged and the events provided much amusement both to the spectators and to the competitors.

A feature of this function was the drawing for competitors, resulting in the choice of such being a matter of luck (?) so as to provide an opportunity for all members to have the chance of competing irrespective of whether they were skilled in any particular event or not.

This account of our doings in Camp would be incomplete without some mention of those who ensured that the all-important item—food—was of good quality, liberal, and varied.

Our thanks in this connection are due to U/Officer K. N. Dutt, for his untiring labours in respect of the feeding arrangements for the Cadet other ranks and to Lieut. A. C. Chakravarti for the same excellent services in connection with the Officers Mess.

As far as the Officers were concerned, the writer can speak from experience of the amazing appetites which the climate of Madhupur appeared to give to some of us in the Mess, but thanks to our Mess President mentioned above, no one appeared to go hungry though at times it was "touch and go" for those at the "Starvation Corner" of our Mess table. It was mainly for this reason that our more experienced Officers appeared to regularly avoid sitting at this unsatisfactory spot at our table; previous Camps having obviously taught them a lesson.

As regards the messing arrangements of the Cadet other ranks, the frequent visits of the writer to the dining tents at meal times convinced him that every-one without exception were doing full justice to the excellent arrangements made.

Captain Ghosh, our Medical Officer, kept a constant and watchful eye on our feeding arrangements and sanitation of the Camp generally.

Apart from one or two sore feet owing to the unaccustomed marching in heavy boots, our bill of health was excellent and few were returned to their homes on account of sickness.

Even a case of Cardiac affection of the heart declined, for several days, to take our M. O's advice and return home for treatment and it was not until the Adjutant intervened with a strict order to comply with the M. O's instructions that this enthusiastic member reluctantly packed his kit and departed, accompanied by a sick attendant specially detailed for the purpose of seeing him safely back to his relations.

It would be ungrateful to conclude this account of our doings without a word of thanks to those who helped us to make ourselves comfortable during the Camp period.

These include, our Advance and Rear Parties, who were indispensible in connection with preparations for our reception and packing up on our daparture. Special mention must be made of Staff Sergeant Goldsworthy, who in his capacity of our officiating Regimental Quarter Master Sergeant was, as usual indefatigable in his efforts to ensure our comfort and the safety and good condition of the valuable Government property in our keeping.

Our thanks are also due to "The Statesman" Limited, for their courtesy in sending a special representative to Madhupur to take snapshots of our doings and their subsequent publication in the newspaper.

Also to Dr. Bagchi of Madhupur for many thousands of gallons of water from his excellent well, to Mr. Sinha, also of Madhupur, who kindly lent his motor car on several occasions; and lastly, but by no means least, the Station Masters at Howrah and Madhupur whose courtesy and consideration for our difficulties in loading and unloading our stores and entrainment of the Unit made our arrivals and departures troublefree experiences.

We all regretfully bid farewell to Madhupur on the evening of the 29th October when the special train took us back to Calcutta.

We arrived safe and sound at Howrah station the following morning at the bewitching hour of 5 a.m. and from there quickly dispersed to our respective homes and, (we hope), joyful relations.

"THE KABULIWALLAH"

UNIVERSITY OF CALCUTTA

Latest Publications

Rationalism in Practice (*Kamala Lectures*, 1932), by Dr. R. P. Paranjpye, M.A., Ph.D. Demy 8vo pp. 90 + x, Rs. 1-8.

Tort by Animals (*Onauthnauth Deb Law Research Prize Thesis*), by Mr. Nirmalkumar Sen, M.A., B.L. Demy 8vo pp. 137 + vi.

Persian Influence on Hindi, by Ambika Prasad Vajpayi, M.A. Demy 8vo pp. 213. Rs. 2-8.

Dynastic History of Northern India, Vol. II, by Dr. Hemchandra Ray, M.A. (Cal.), Ph.D. (Lond.). Royal 8vo pp. 634 + xxiii, with 10 coloured maps and a Synchronistic Table. Rs. 15.

Journal of the Department of Letters, Vol. XXVIII. Royal 8vo pp. 404. Rs. 6.

Books in the Press

MAY, 1936.

1. Studies in Shelley, by Mr. Amiyakumar Sen, M.A.
2. Problem of Minorities, by Dr. Dhirendranath Sen, M.A., Ph.D.
3. Towards a Systematic Study of the Vedanta, by Dr. Saroj kumar Das, M.A., Ph.D. (Lond.).
4. The Evolution of Indian Industry, by Dr. Rohinimohan Chaudhuri, M.A., Ph.D.
5. Water Supplies in Bengal, by Dr. Nisikanta Ray, M.B.
6. Studies in the History of Bengal Subah,—1740-1770, by Mr. Kalikinkar Dutt, M.A.
7. Paniniya Siksha, by Mr. Manomohan Ghosh, M.A.
8. General Catalogue of Bengali Manuscripts, edited by Mr. Manindramohan Bose, M.A.
9. Patua Sangit, edited by G. S. Dutt, Esq., I.C.S.
10. Pramanachandrika—English translation, by Dr. S. K Maitra, M.A., Ph.D.
11. Studies in Tantras, by Dr. P. C. Bagchi, M.A., D.Lit.
12. Krishi-Bijnan, Vols. I and II, by the late Rai Rajeswar Dasgupta, Bahadur.
13. Progressism (*Readership Lectures*), by Prof. E. L. Schaub.
14. Prasthan Veda, by Madhusudan Saraswati, edited by Mahamahopadhyay Gurucharan Tarka-Darshana-tirtha.
15. Vyaptipanchaka, by Pt. Anantakumar Tarkatirtha.
16. A Critical Study of the Life and Novels of Bamkimchandra, by Dr. J. K. Dasgupta, M.A., Ph.D.
17. Journal of the Department of Letters, Vol. XXIX.
18. Nayamanjari, edited by Pandit Panchanan Tarkabagis.

19. Brahman Roman Catholic Sambad, edited by Prof. Surendranath Sen, M.A., Ph.D., B.Litt. (Oxon.).

20. Girishchandra—His Mind and Art (*in Bengali*), by Mr. Kumudbandhu Sen.

21. University Questions for the year 1930.

22. Khandakhadyaka—Sanskrit Text, edited by Mr. Prabodhchandra Sengupta, M.A.

23. Early History of the Vaisnava Sect (Second Edition) by Dr. Hemchandra Raychaudhuri, M.A., Ph.D.

24. Lectures on Girishchandra by Mr. Hemendranath Dasgupta.

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26. A Critical Survey of Supernaturalism in English Romantic Poetry, by Dr. Sukumar Dutt, M.A., Ph.D.

27. Foundations of Living Faith (*Stephanos Nirmalendu Ghosh Lectures*), by Prof. Haridas Bhattacharyya, M.A.

28. Studies in Post-Sankara Dialectics by Dr. Asutosh Bhattacharyya, M.A., Ph.D.

29. Some Historical Aspects of the Inscriptions of Bengal, by Dr. Binaychandra Sen, M.A., Ph.D. (Lond.).

30. Pragaitihasik Mahenjodaro, by Mr. Kunjagobinda Goswami, M.A.

31. Rabirasmi (in Bengali), by Mr. Charu Bandyopadhyay, M.A.

32. Industry in India, by Dr. P. N. Banerjea, M.A., D.Sc. (Lond.), Barrister-at-Law.

33. Some Published Papers, by Sir U. N. Brahmachari, Kt., M.A., M.D., Ph.D., F.A.S.B.

34. Dina Chandidas, Part II, by Mr. Manindramohan Bose, M.A.

35. Rabindra Kábya-prabáha by Mr. Promathanath Bisi, M.A.

36. French Rudiments, by Mr. J. Buffard.

37. History of the Bengali Novel, by Prof. Srikumar Banerjae, M.A., Ph.D.

CALCUTTA UNIVERSITY PUBLICATIONS

I. INDIAN CULTURE

A History of Indian Literature, by M. Winternitz, Ph.D., Professor of Indology and Ethnology at the German University of Prague, translated into English from the Original German by Mrs. S. Ketkar and revised by the Author. *The only Authorised Translation into English.*

This monumental work of Prof. Winternitz is too well-known to need any introduction to the public. In order to make it accessible to those interested in Indian Literature but not well-versed in German, the Calcutta University has undertaken the publication of an English version. The whole work will occupy several volumes.

Vol. I. Introduction, the Veda, the National Epics, the Puranas and the Tantras. Demy 8vo pp. 653. 1927. Rs. 10-8.

Vol. II. Buddhist Literature and Jaina Literature. Demy 8vo pp. 673. 1934. Rs. 12.

Vol. III. *In the Press.*

Some Problems of Indian Literature, by the same author. Royal 8vo pp. 130. 1925. Rs. 2-8.

Contents:—The Age of the Veda—Ascetic Literature in Ancient India—Ancient Indian Ballad Poetry—Indian Literature and World-Literature—Kautiliya Arthasastra—Bhasa.

Sino-Indica, by Prabodhchandra Bagchi, M.A., D.Lit.

Dr. Bagchi has undertaken a series of publications called *Sino-Indica*. Study of Chinese documents relating to India will be published in this series from time to time. As the researches were begun in France, the first two volumes had to be written in French. The forthcoming volumes of the series will be, however, written in English. Only the second part of the "Le Canon Bouddhique en Chine" will be written in French.

Vol. I (*Le Canon Bouddhique en Chine*), **Part I.** (*In French*). Royal 8vo pp. 436+lii. 1927. Rs. 15.

It is the first systematic work which deals with the history of translations of Buddhist texts into Chinese and their translators. The work contains the biographies of all Indian, Iranian, Sogdian and other monks who went to China in the early centuries of the Christian era. A history of their activities, as preserved in the Chinese documents, is given. The first part covers a period of six hundred years, first century A.D. to sixth century (589) A.D. The second part which is now ready for the Press will take the history down to the thirteenth century A.D. The third part will contain a comprehensive index of all Chinese and Sanskrit titles.

Vol. II (*Deux Lexiques Sanskrit-Chinois*), **Part I.** Double Crown 8vo pp. 336. 1929. Rs. 15.

It is a critical edition of two ancient Sanskrit-Chinese lexicons of the sixth and seventh centuries A.D., compiled by a Ser-Indian monk, Li-Yen, and a Chinese monk, the famous Yi-tsing.

Le Canon Bouddhique en Chine, Tome I.—" The author has brought together everything he could, on the biographical notices of the translators and gives a register of their works. The large number of references to the literature that might come in question is to be specially congratulated . . . . This assiduous work will have the recognition everywhere which it deserves, and it is hoped that the second volume may follow the first as early as possible." (Translated from German.—*Orientalistische Literaturzeitung*, 1929, 2.)

" His important work does honour to him and his teachers. . . . a fresh proof of the eminent talents of the Bengali race." (From French—*Revue Bibliographique*, 1928, October, Bruxelles.)

" An important contribution . . . . These are some of the important informations from this historical study with which it is full." (From French —*Revue des Sciences Philosophiques.*)

" Work of great value that makes an important contribution to the history of Chinese Buddhism." (From French—*Chronique d'Histoire des Religions.*)

" He has been able to bring out this first volume of a *magnum opus* which vindicates once more the importance of Buddhism in the history of India and testifies to the sound preparation of the author. . . . This is a schematical history of the spread of Buddhism and with it, of Indian culture into China . . . . One of the best achievements of Buddhistic scholarship, the first contribution of young India to the systematic and comparative study of Buddhism."—Prof. G. Tucci (*Indian Historical Quarterly*, Vol. 2.)

The Evolution of Indian Polity, by R. Shama Sastri, B.A., Ph.D., M.R.A.S., Curator, Government Oriental Library, Mysore. Demy 8vo pp. 192. 1920. (*Slightly damaged.*) Reduced price Rs. 4-8.

Contains a connected history of the growth and development of political institutions in India, compiled mainly from the Hindu Sastras. The author being the famous discoverer and translator of the *Kautiliya Arthasastra,* it may be no exaggeration to call him one of the authorities on Indian Polity.

Contents:—I. Tribal State of Society. II. Elective Monarchy. III. The Origin of the Kshatriyas. IV. The People's Assembly. V. The Duties and Prerogatives of the Kings and Priests. VI. The Effect of Jainism and Buddhism on the Political Condition of India. VII. The Empire-building policy of the Politicians of the Kautilya Period. VIII. Espionage. IX. Theocratic Despotism. X. The Condition of the People—Intellectual, Spiritual and Economical.

"………The titles of the lectures will indicate the wealth of information contained in them……Some of the facts mentioned by Mr. Sastri will be an eye-opener to most people, who are fond of imagining that Indians have always been 'vain dreamers of an empty day,' occupying themselves with things of the Great Beyond, supremely contemptuous of mundane affairs, regarding them as *Maya*, illusion…………All desirous of knowing the conditions of life in Ancient India should read carefully this fascinating volume, which is one more evidence of the splendid work that the Post-Graduate teachers of the Calcutta University are doing."—*Hindusthan Review*, July, 1923.

Social Organisation in North-East India in Buddha's Time, by Richard Fick (translated by Sisirkumar Maitra, M.A., Ph.D.). Demy 8vo pp. 390. 1920. Rs. 7-8.

"*Dr. Fick's Die Sociale Gilederung im Nordöstlichen Indian Zu Buddhas Zeit* has, for many years, been of invaluable assistance to all interested in the social and administrative history of Buddhist India. But those ignorant of German were unable to make use of that book and their warm gratitude will be extended to Dr. Maitra for his eminently readable translation. The book is too well-known to need any review; suffice it to say that the translation is worthy of the book. Now that this scholarly work is made available in English, it should find a larger circulation."—*Hindusthan Review*, July, 1923.

Contents.

Chapter I—*Introduction*—The Brahmanical Caste-Theory.

Chapter II—*General View of the Castes*—The Brahmanical Caste-Theory in the Pali canon—Theoretical discussions about the worthlessness of the caste—The Essential characteristics of castes.

Chapter III—*The Homeless Ascetics*—Translation to the homeless condition a universal characteristic of Eastern Culture—Causes of Asceticism.

Chapter IV—*The Ruling Class*—The Kshattriyas—Superiority of the Kshattriyas over the Brahmanas.

Chapter V—*The Head of the State*—The chief representative of the Kshattriyas is the King—General View—The Duties of the King—Limits of Royal Power.

Chapter VI—*The King's Officers*—General View of Ministers.

Chapter VII—*The House Priest of the King*—Historical Evolution of the post of *Purohita*—His share in Administration.

Chapter VIII—*The Brahmanas*—General View of the Brahmanas according to the Jatakas—The Four Asramas—Duties and Privileges of the Brahmanas.

Chapter IX—*The Leading Middle Class Families*—The Position of the *Gahapati*—the *Setthi.*

Chapter X—*The Guilds of Tradesmen and Artisans*—Stage of Economical Evolution in the Jatakas—Organisation of the Artisan Class.

Chapter XI—*Casteless Professions.*

Chapter XII—*The Despised Caste.*

Sources of Law and Society in Ancient India (*Thesis for the Degree of Doctor of Law*), by Nareschandra Sen, M.A., D.L. Demy 8vo pp. 109. 1914. Re. 1-8.

In this book the author traces the sources of Ancient Indian Law with reference to the environments in society and deals with matters regarding legal conceptions historically, initiating a somewhat new method, mainly following the one indicated by Ihering with reference to Roman Law in the study of problems of Hindu Law.

Pre-Historic India, by Panchanan Mitra, M.A., Ph.D. Second Edition, *Revised and Enlarged.* Demy 8vo pp. 542 (with 53 plates). 1927. Rs. 7.

Some Contributions of South India to Indian Culture (*Readership Lectures in the Calcutta University, 1919*), by S. Krishnaswami Aiyangar, M.A., Ph.D., Professor of Indian History and Archæology in the University of Madras. Demy 8vo pp. 468. 1923. Rs. 6.

In the course of these lectures the author is making an effort to evaluate the influence of South India upon the main currents of Hindu Culture generally. He considers the main problem in its varied aspects. The first important topic is the connection between the Aryan north and the Dravidian south, that main point for consideration is the religious contact and the position of the Brahman in South India. The Buddhist influence in this part of the country is found to be comparatively small, and the Brahmanism that is found established in the land is found to be pre-Buddhistic in point of character. From this, under the influence of the new venue, Brahmanism itself undergoes a change towards the religion of devotion to a personal God intervening in the affairs of people. Following this in a natural line comes the worship of a personal deity in various forms, together with all the paraphernalia of that worship leading ultimately to that point of religion that holds the field named somewhat vaguely as Hinduism. The literary influence is considered in a chapter devoted to the study of the peculiar Tamil classic—the Kural. Then follows a number of Chapters bearing on the history of the Pallavas which, from the cultural point of view, is essentially the period of reconciliation of the two cultures—Aryan and Dravidian. Saivism and Vaishnavism are the two offshoots which, beginning perhaps in the moderate systems, developed schools of thought more rigorous and leading ultimately to the extreme forms of the two sects.

The other topics considered are the administrative evolution of South India exhibiting features characteristic of the region and nautical enterprise and expansion of Indian culture beyond the seas. These important topics are dealt with in a way to admit of easy elaboration.

"They are one of the first fruits of the policy of Calcutta University to create a department of Indian Studies—linguistics, archæology, anthropology and history. Dr. Aiyangar writes with a practised hand and with the discernment of an experienced seeker after historical truth; and his lectures form a contribution of some considerable value to the growing amount of literature on Indian Anthropological Studies. Beginning with the coming of the Aryans which means the Brahmans, to South India, the author proceeds to describe, mainly historically, the main currents of culture.......The author proceeds to analyse the influences exerted on and by South India when orthodox Hinduism was tainted by alien influences...........From religion Dr. Aiyangar passes on to commerce, and devotes a considerable portion of this work to showing how South India is responsible for the spread of Hindu culture to the Eastern islands and even so far as China...........The author finally traces the type of administration which grew up in South India and which, as he points out, has left traces to the present day. The whole work is full of interest to the enquirer into the early stages of Indian culture; it will be of much value to the scholar, and not without utility to the administrator."—*Times of India, Bombay*, Nov. 14, 1923.

Extract from Indian Antiquary, Vol. LIII, for January-February, 1924 :—

" *Sir Richard Temple* writes :—'...........They (the Lectures) are so full of valuable suggestions that it is worthwhile to consider here the results of the study of a ripe scholar in matters South Indian...........To myself, the book is a fascinating one and it cannot but be of the greatest value to the students, for whom the lectures were intended.'..........."

Prof. Hultzsch of Halle, for very near 20 years Epigraphist to the Government here, in a letter, dated 22nd August, 1923, writes :—" I have again to thank you for a fresh volume from your pen which I have added to the other works of reference. Your Contributions of South India to Indian Culture which will have shown Bengal scholars what a wealth of information has been and can still be gathered in the far-off Tamil country and how many interesting problems are offered by Tamil literature and historical documents. Your books have done much to arrange and combine stray and fragmentary facts and to make a cosmos of the chaos which southern history and literature used to be not very long ago—chiefly owing to the absence of any chronology."

Sir Richard C. Temple, Editor and Proprietor of the Indian Antiquary in a letter, dated the 2nd September, 1923, writes :—" I am much impressed with your Contributions of South India to Culture and I am making a precis of it."

Indian Cultural Influence in Cambodia, by B. R. Chatterji, D.Litt. (Punjab), Ph.D. (London). Demy 8vo pp. 303. 1928. Rs. 6.

" Within this thesis there are probably assembled all the facts at present discoverable concerning Indian influence in Cambodia......Mr. Chatterji seems to have studied all the available inscriptions (of Cambodia) and he has tracked down an immense number of relevant passages in early Indian, Chinese and Arab literature..........As a scholar writing for scholars Mr. Chatterji seems to have done his work well......"—*Times Literary Supplement*, 6th September, 1928.

" I have read this book with the greatest interest.........A valuable and scholarly piece of work."—*Sir E. Denison Ross.*

" Dr. Chatterji is the first to point out that from the 8th century A.D. onwards Pâla Bengal played a more important rôle than South India in Greater India."—*Modern Review*, May, 1928.

" A very able and scholarly piece of work."—*Prof. Dodwell.*

" His book is a very clear and exact resumé of what we know about the political, religious and artistic history of Cambodia up to 1927—the year in which the book was written." (Translated from French) *Bulletin d'Ecole Francoise d'Extreme Orient.* 1931.

Pre-Aryan and Pre-Dravidian in India, by Sylvain Lévi, Jean Przyluski and Jules Bloch. Translated into

English, by Prabodhchandra Bagchi, M.A., D.Litt. Demy 8vo. pp. 216. 1929. Rs. 2-8.

"A most valuable book."—*Sir G. A. Grierson.*

"It is a most valuable book, and I am very glad to possess a copy. Indeed for some weeks I had been trying to find a copy of it in this country but had failed, so its arrival has been doubly welcome............It is most convenient to have the important essays of Levi, Przyluski, and Bloch in one volume and their value being enhanced by the additional notes of Prof. S. K. Chatterji and Dr. Bagchi himself."—*Sir George A. Grierson.*

"Dr. Bagchi has performed a useful service in translating the important articles......The subject which is introduced is bound to bulk more largely in the linguistic and historical investigations...........the work has been well done both in its quality and in its get-up."—*A. C. Woolner.*

"Prof. Bagchi has not only translated these articles that, collected as they are in a handy volume, will be of greater use to everybody, but has also added a valuable introduction. In this introduction he has given a resumé of the new branch of research, and has gathered with Prof. S. K. Chatterji new and convincing facts."—*Prof. G. Tucci.*

Indian Ideals in Education, Philosophy and Religion and Art (*Kamala Lectures*), by Annie Besant, D.L., with a Foreword by the Hon'ble Sir Ewart Greaves, Kt., Demy 8vo pp. 135. 1925. Re. 1-8.

The lectures were delivered in the Calcutta University by Dr. Annie Besant under the auspices of the Kamala Lectureship established in memory of his beloved daughter by the late Sir Asutosh Mookerjee, Kt., C.S.I.

Philosophical Discipline (*Kamala Lectures*), by Mahamahopadhyay Ganganath Jha, M.A., D.Litt. Demy 8vo pp. 179. 1928. Re. 1-8.

Contents: Chapter I—*Discipline in Indian Systems*—(*i*) General—(*ii*) Vedanta—(*iii*) Purva-Mimamsa and other 'Hindu' Systems—(*iv*) Buddhism and Jainism—(*v*) Upanisads: Synthesis of Indian Philosophy.

Chapter II—*Discipline in other Oriental Systems*—(*i*) Zoroastrianism—(*ii*) Mithraism—(*iii*) Taoism—(*iv*) Confucianism—(*v*) Egyptian Religion—(*vi*) Babylonian and Assyrian Religion—(*vii*) Judaism—(*viii*) Christianity—(*ix*) Islam.

Chapter III.—*Discipline in Western Philosophy*—Greece and Rome—Modern Philosophy—Conclusion.

Evolution of Hindu Moral Ideals (*Kamala Lectures*), by Sir P. S. Sivaswamy Aiyer, K.C.S.I., C.I.E., LL.D. Demy 8vo pp. 224+xix. 1935. Rs. 2-8.

The thesis of the author is the evolutionary character of the moral ideals of Hindus as embodied and reflected in their sacred laws, customs, social life and conduct. He shows that the moral rules and ideals which have obtained among them have not been immutable and stationary, but have changed and are bound to change, in the course of time in accordance with their social and economic environments. The need of such adaptation is stressed as an essential condition of life in the modern world. The author examines the defects and merits of Hinduism and the value of the contribution of Hindu thought to moral culture. He discusses the question of moral progress, the effect of the impact of western ideas and culture upon Hindu ideals, the drift of modern forces and tendencies and their bearing upon the future outlook of Hindu society. The subject is treated throughout in the light of comparative thought and in a spirit of detachment. The author enforces his points by numerous references to parallel conceptions and practices in western countries.

The History of Pre-Buddhistic Indian Philosophy, by B. M. Barua, M.A. (Cal.), D.Lit. (London). Royal 8vo pp. 468. 1921. Rs. 10-8.

The book gives a clear exposition of the origin and growth of Indian Philosophy from the Vedas to the Buddha, and seeks to evolve order out of chaos—to systematise the teachings of the various pre-Buddhistic sages and seers, scattered in Vedic literature (Vedas, Brahmanas, Upanishads) and in the works of the Jainas, the Ajivikas and the Buddhists.

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In this work the author has given for *the first time* an outline of the religious history of India during the Mussalman rule. He has criticised here the popular theory that India was acquired by Mahomedan invaders *merely* by means of the sword and has properly appreciated the part of the Moslem saints, orthodox as well as heterodox, in conquering India for Islam. This unique work is based principally on materials collected by the author from hundreds of religious shrines (including many obscure ones) visited by him during the last thirty years. Another feature of the work is that it reveals the natural love of spiritual matters on the part of common people of India. Those who like to have a proper idea of India, of the Indian people and their remarkably varied culture will have to read the book.

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Manusher Dharma (*in Bengali*), *Kamala Lectures*, delivered in the University in 1933, by Rabindranath Tagore. Demy 8vo pp. 119+ix. 1933. Re. 1-8.

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TRADE RELATION BETWEEN INDIA AND JAPAN
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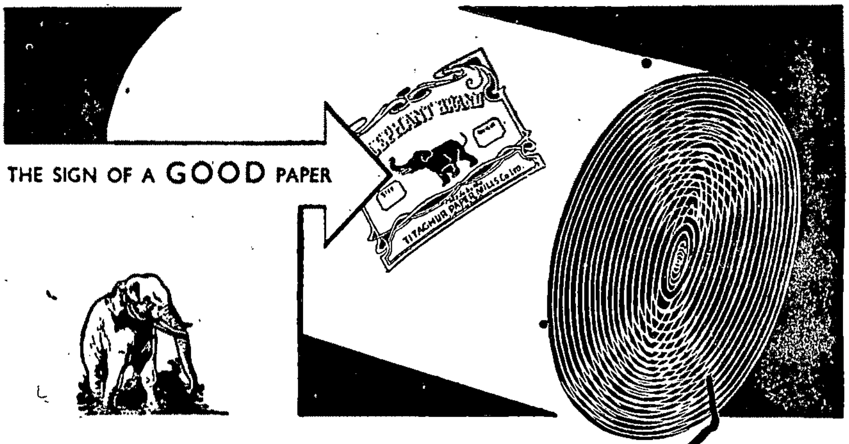
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CONTENTS

PAGE

The Policy of the Great Powers 253
Madam Ellen Hörup

Health Education Activities and Procedures 259
C. E. Turner, M.A., DR.P.H.

Trade Relation between India and Japan 267
M. Kakitsubo

Eugenics 275
P. C. Biswas, M.SC., PH.D.

Provincial Government under the Slave Sultans 284
Anilchandra Banerjee, M.A.

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CONTENTS—*continued.*

PAGE

Side-Lights on the Calcutta Municipal Elections, 1936 ... 294
Naresh Chandra Roy, M.A., PH.D.

A Brother's Shadow 305
" Kumaraguru "

Vindication of a New Approach to the Problem of Error ... 317
Makhanlal Mukherjee, M.A.

Two Sides of Civilization 328
Basanta Kumar Chatterjee

Indological News-Items from Germany 331
Amulya C. Sen, DR. PHIL., M.A., B.L.

Arts, Letters and Science 334
At Home and Abroad 338
News and Views 342
Miscellany 348
Reviews and Notices of Books 354
Ourselves 358

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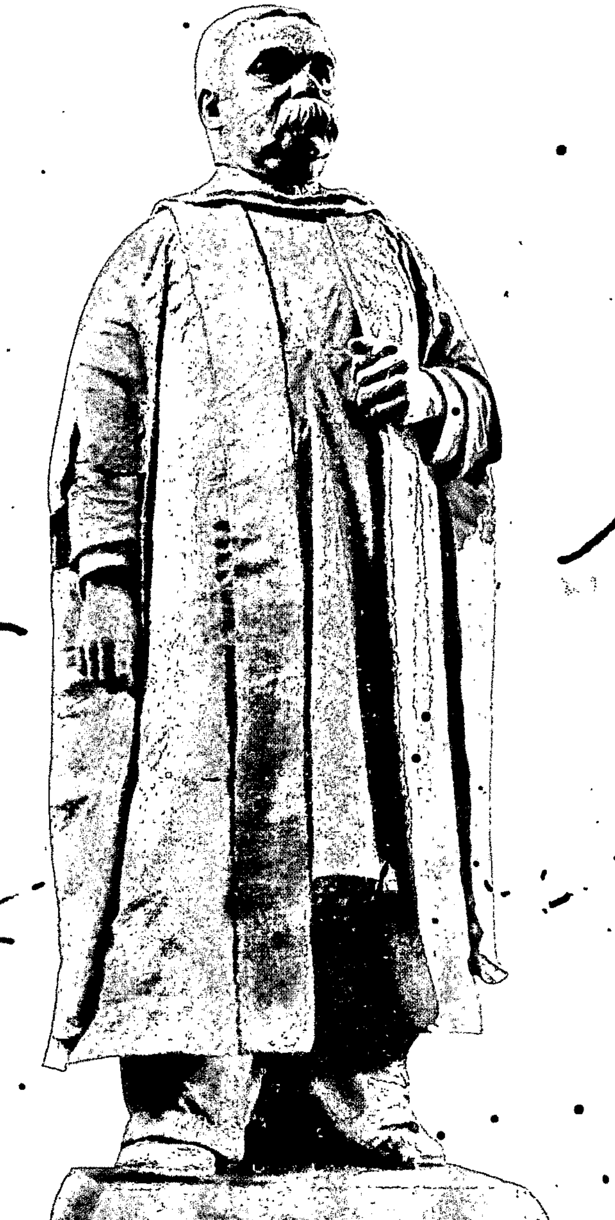

SIR ASUTOSH MOOKERJEE

(THE STATUE AT CHOWRINGHEE)

ASUTOSH DAY

The twelfth anniversary of the death of Sir Asutosh Mookerjee was solemnly observed on the 25th May last. The morning function, which was presided over by the Hon'ble Justice Sir Manmathanath Mukherjee, was held at the Chowringhee corner, round the statue of Sir Asutosh. The statue was richly decorated with flowers and the gathering was solemn. The President spoke on the lessons to be learnt from the strenuous life of the departed great, which greatly impressed the audience. The function came to a close with the singing of devotional songs composed for the occasion.

The evening function was held at the foot of the marble bust of Sir Asutosh in the Darbhanga Buildings. There was a distinguished gathering and offerings of wreaths and garlands were numerous. The sweet odour of burning incense made the whole atmosphere holy and the prayer led by Sir Nilratan Sarkar was uttered with a fulness of feeling that failed not of its effect on the minds of the devout band of listeners who had come to pay their homage. As in the previous years, the function came to a close with Kirtan songs.

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THE POLICY OF THE GREAT POWERS *

MADAME ELLEN HÖRUP.
Geneva.

WHEN the Laval-Hoare Proposals fell there was general rejoicing over the victory among all those who believed in the League of Nations or were against Fascism and Colonisation. It was obvious that the English people would not acquiesce in such a breaking of the Pact and those who tried to do so fell by their action. The English conservatives took part in killing the proposals but from widely different hypotheses which had nothing whatever to do with love of the League of Nations or of Ethiopia. They were scandalised because the government had taken too little consideration of England's interests and it was they who carried the day, not the others. England's later policy has shown this clearly enough; it follows its course and steers towards its goal unaffected by the League of Nations and scandal.

Its goal, as always, is the preservation of England's supremacy in world politics. Its alliances are concluded exclusively with that object in view.

---

* This article reached us long before the Italian victory in Abyssinia.

For example in 1902 England concluded the Anglo-Japanese Alliance which in the first place was to be used to defeat Russia in the Russo-Japanese war, and later to defeat Germany in the Great War. But when in 1922 Japan had grown so strong as to become England's rival in the Pacific, the Alliance was rescinded on England's initiative.

The policy of England has not changed since the "mistake" of the Laval-Hoare Proposals. During the debate in the House of Commons on 19th December, Neville Chamberlain openly stated: "Although I to-day believe that the Proposals were a mistake, I cannot say that I would not make the same mistake again under similar circumstances."

The foreign policy of France at the moment rather tends to insure France against a war and that the *status quo* be restored and Laval's policy tends both to save the relations with Mussolini and to obtain England's co-operation. It looks as if it has succeeded.

Hitler's refusal to sign the air-agreement which England proposed to him, has possibly been the cause of England joining France and the U.S.S.R. against Germany. The Laval-Hoare Proposals ought to have united the three Allies from Stresa against Germany's plans for expansion in Central Europe. Now Italy has dropped out and the U.S.S.R. has come in instead.

A telegram in the *Washington Post* of 7th January confirms the alliance: "The proposal that France should lend the U.S.S.R. 800 million francs, *i.e.*, about 52,800,000 dollars, in order to make her a stronger military ally, was brought forward by Laval. The loan was to be spread over 3-4 years and the money used to renew the railway system on the Soviet's western frontier in accordance with plans that had already been accepted by the French and Soviet officials. And the Franco-Russian trade agreement was extended for one year."

England assented to the proposal since Italy could no longer be reckoned with.

This loan means a set-back for Hitler's plans in France. His agents had the task of getting Laval to give Germany a free hand in the East, probably at the expense of the U.S.S.R., in return for Germany's guarantee of France's present frontier on the Rhine.

If this triple alliance were concluded it would naturally also be to the interests of the allies to prevent Mussolini and Hitler coming to an agreement. Therefore Mussolini was treated cautiously. Therefore Oil Sanctions wandered desolately from the Committee of Five to the

Committee of Fifteen, from that to the so-called Co-ordination Committee which consisted of the Committee of Eighteen, and from there to the Committee of Experts, and it finally ended in two subcommittees from which it will hardly come out alive.

But then by the end of February also, the *Manchester Guardian* puts it to the Government that it realises that by Sanctions without Oil Sanctions they have jumped out of the frying-pan into the fire: "A possible demand to relinquish Sanctions altogether will not perhaps be made by the majority of the Conservative Party but however by not such a small section thereof which maintains that the half measures that have been chosen are even more dangerous as a genuine policy for or against Sanctions."

Thus month after month the matter goes on while Mussolini boasts of having murdered Ethiopians by the thousand. But the worst thing that has happened is that the working class is supporting a League of Nations that is pursuing a purely imperial policy.

It is Fascism that has confused the issues both in the countries where it reigns and in the others where it is threatening. Agitation as to what it will do where it has the power and fear that it will obtain foothold in their own country, has made the working class bargain with its fundamental principles of international unity against capitalism and war. The delirium of nationalism has worked as a dissolving acid upon the labour movement. It has disintegrated into as many separate national political parties as there are countries. Mussolini's war in Ethiopia has added to the confusion. Hitherto the workers had known that the League of Nations was a forum for the imperially-minded Great Powers where each Empire fought for its own interests. Now they suddenly let themselves be deluded into thinking that it was an assembly of noble government representatives believing in the League and who in the name of justice demanded the keeping of the Pact and the punishmnet of Mussolini for his lawless war. Although at the same time they had witnessed that the Great Powers had, without lifting a finger, let Japan conquer a district with 100 million inhabitants in China ; a country that, just as Ethiopia, was a member of the League of Nations. And thus in every country they agreed to participate in a possible war between the one Empire and the other. Thereby the working class opposition to war was relinquished. Also the workers are now willing to enter into a new war.

They will go to war against Fascism or on behalf of the Soviet, or for both reasons. In their hatred of Fascism they have forgotten that in every war they are primarily ordered out against their own partisans in the other country. They want to limit Fascism to the other side of the frontier but they strike its victims without the least surety that they will also succeed in striking at Fascism itself.

They have forgotten that the working class of a country and the government of a country are two widely different things. While the workers are fighting for the socialist state against capitalism their government is fighting for power and profits on monopolies If a democratic country is victorious over a fascist one, it will not be the workers who are victorious but the government of the country. The goal that is reached, if anything is attained, will not be that of the workers. It will not be the overthrow of Fascism but power and economic advantages for the upper class of the victors.

The workers have been enticed into joining the imperial governments in something that is christened ' collective.' It is called ' collective security ' or ' collective peace,' but in reality it is neither the one nor the other.

The collectivity that is the basis of the League of Nations does not exist. If it were to be found then the Pact would have been maintained, the Disarmament Conference would have led to the reduction of armaments, sanctions would have been carried through and Mussolini stopped in time.

Just as before 1914, war allianaces hold sway instead of collectivity. This means the temporary grouping of combatant Powers with a view to the coming war. Within this grouping the Powers are constantly changing places. The groups disband and arrange themselves in new positions like the pictures in a kaleidoscope which is being incessantly turned during the process of development and the play of force. This collectivity by which the working classes have let themselves be duped, is merely '.war-alliances ' bearing the label of the League of Nations.

Ever since 1925 when the foreign ministers of the Great Powers took over the leadership of the League of Nations, its policy has been just the same. It is the policy of the Great Powers, and among the Great Powers. The whole sanctions swindle goes to show this just like all the words that are spoken in order to conceal the truth. Sometimes however even the *Journal des Nations* cannot preserve the solemnity. When the 90th session of the Council had begun, the paper wrote that technically it could last until May :—"And if secret diplomacy had not done anything between now and May then the rainy season would help the men of good will in the Council to the solution which they both can and want to find."

In the meantime events saved the good men in the Council both from awaiting the rain in Ethiopia and finding the solution that was beyond them. Hitler's remilitarization of the Rhineland gave the political kaleidoscope a fresh turn and the picture changed. The war in Ethiopia disappeared and the European conflict between the Great Powers appeared.

Thereby the last chance for a better peace than the Laval-Hoare proposals is precluded. The supporters of the League of Nations will forget the scandal, and Italy be rewarded for the killing of the population of Ethiopia.

While the representatives of the Great Powers in the League of Nations are engaged bartering with Mussolini as to the price of peace at the expense of Ethiopia, the Little Powers are beginning to realise that they have fallen out of the frying-pan into the fire, with the League of Nations. It does not protect them against attack. On the contrary, it first delivers them mercilessly to the modern weapons of destruction of the Great Powers and then lawlessly to their principles of violence.

But that is not all. The Ethiopian-Italian conflict has shown to what the mock collectivity of the League of Nations can lead. Instead of protecting them against war, the League of Nations drives them along with it into the conflicts of the world in which they will be crushed by the Great Powers' implements of war like corn between millstones.

Both the Norwegian Minister Halfdan Koht and the Prime Minister Mowinckel have seen the danger. In the debate on foreign affairs on the 5th of March, Mowinckel declared: "that we can picture a war between the Great Powers through a breaking of a treaty with which we have not had anything whatever to do and in which we can see no reason for the interference of the League of Nations. In such a situation can we be forced to enter the conflict or can we choose to remain neutral ?"

The breaking of the Pact by Italy and England's use of the League of Nations to force the members into collective sanctions shows that there is no choice. The question therefore is would not the Little Powers do better in leaving the League of Nations and surrendering the field of battle at Geneva to those who have the instruments of war and are willing to use them ?

HEALTH EDUCATION ACTIVITIES AND PROCEDURES.*

DR. C. E. TURNER, M.A., DR.P.H.
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WE shall turn our attention to-night to the actual procedures in the school through which the kind or program we have been discussing will be operated. We seek to improve the behavior and attitudes and to increase the knowledge of children with respect to health through (1) co-operative activities, (2) certain routine procedures, and (3) class-room instruction.

CO-OPERATIVE ACTIVITIES.

By co-operative activities we mean those procedures in schools in which people other than the teacher are concerned. Under this heading we have first *the interpretation of the health-education program to the home.*

In some of our school systems every teacher visits the home of each of his pupils sometime during the school year in order that he may understand the home background from which the child comes. It is important that the home should understand what the school program is, through printed outlines, through reports, through visits to the school at the time of medical service or special health demonstrations on the part of the pupils.

Where health visitors are at work among the homes of pupils they should be made thoroughly conversant with the health-education program in order that they may strengthen the co-operation of the parents in it.

The second co-operative activity is the *health examination and correction of physical defects.*

It is to be hoped that the efforts being made to restore medical service in those schools from which it was withdrawn during the economic crisis will soon be successful and that more effective follow-up activities on the part of the teachers and, where possible, through health visitors may be established. In some of the schools of India, each teacher is now supplied with a list of defects and periodically checks the progress that has been made toward their correction. Even where there is no medical service the capable teacher has found it possible to observe deviations from normal behavior such as nervousness, squinting, listlessness, or mouth-breathing and to call parental attention to the condition.

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* Fifth of a series of Readership Lectures delivered in this University.

The experiences of the child in undergoing a physical examination can be made a most vitally educative experience. The child gets some health advice applied directly to himself, he learns the nature of scientific medical service and, if those findings are followed up and corrections are secured, the child experiences the benefits of medical science.

The third of these activities is *the control of communicable diseases.* No child remembers very easily a text-book description of a communicable disease but his experience or the experience of his friend in having the disease is vividly impressed upon his mind. He learns what the disease was like and how it was contracted. The health-education program should develop sound knowledge and right attitudes toward immunization and make pupils intelligent, reasonable, and co-operative in communicable disease control.

The fourth co-operative activity contributing to health education is the *physical education program.* The growing interest in physical activities is one of the most significant movements in Indian schools. Capacity for sportsmanship, fair play—winning or losing—is one of the greatest attributes which a nation can develop and one of the most important attributes for national success.

Physical education contributes to health and also to general education. It aims to train the body in posture and body mechanics; to establish a fondness for games, big-muscle activity, and habits of regular exercise; to provide relaxation in the school day; to develop special skills; to correct marked defects of posture through work with individual children; and to contribute to personality, social adjustment, character and mental health.

The physical activities of children contribute to health directly. Success in such activities serves as one measure of health. The desire to succeed in physical accomplishment is an incentive to the development of health habits. The teacher who develops a close relationship between physical education and health training will strengthen both activities.

The last of the co-operative activities is *the maintenance of hygienic conditions in school buildings.* The school ought to reflect the same standard of healthfulness as the best pupil homes. It should impress upon the child a high standard of environmental sanitation. The school itself provides first-hand material for teaching the elements of building sanitation. Children should be taught to take pride in their building and to co-operate in keeping it clean.

In providing suitable lighting, seating, toilets, water supply and distribution the school shows the child that hygiene is to be practised, not merely talked about.

ROUTINE PROCEDURE.

We come next to certain routine procedures which may be carried on in the school at regular intervals but which are not a part of instruction.

The first of these is the habit of *weighing and measuring* children in order that they may watch their growth in weight and in height. All weighing and measuring should be done accurately, the weighing once a month, on about the same day and at the same time of day, the measuring of height at least twice during the school year.

The pupil being weighed should stand quietly in the middle of the platform with his hands at his sides. The weight should be recorded to the nearest quarter of a pound. The children should participate in all these activities as much as their age will permit. Older children should take charge of weighing and measuring themselves.

Two instruments are necessary for measuring height: (1) an accurate scale against which a child can stand to be measured, and (2) a levelling device that can be placed on his head to secure a right-angle measurement against the scale. A convenient scale is secured by tacking a tape measure accurately against a flat wall. Upper-grade pupils may make a measuring board as an arithmetic problem. Any empty chalk box may be used as a levelling device.

The pupil being measured should stand as 'tall' as possible, with heels together and with his back and head against the wall where the scale is placed. His arms should be at his sides, and his eyes straight ahead. Height is recorded to the nearest quarter of an inch.

Individual weight cards are used to keep the records of heights, monthly weights, and gains. These records are sent home regularly, signed by the parent, and returned. The card should not contain any statement of what the child should weigh.

Classroom weight records (wall charts) are kept for every class. They are valuable to teacher and public when checking the growth progress of the class and are usually the only means of replacing individual records when a card is lost. The classroom record should be kept up to date and should be left hanging where pupils can refer to it.

After being weighed each child should know his actual weight and how much he gained or lost. He should be led by the teacher to understand the relation of his health habits to his gain or loss in weight.

Weighing is done in regular class time. When teachers object to weighing and measuring children, it is usually because they have not been shown the method or because they think they must do it after school or at recess or take the time from some other subject. There is no time in the school program when teachers get so near to the individual child and his health behavior as at the weighing period. This is a splendid opportunity for friendly encouragement of the child by the teacher. If a child fails to gain for three months in succession it is well to seek the cause.

The second procedure is the *morning health review*. This includes three types of activities. The first is the inspection of pupils by the teachers for personal cleanliness of hands, face, hair and clothing. In the case of the higher grades this may be done by the pupils themselves under suitable class organisation. Interest in inspection is greatly increased for both teacher and pupils if some record is kept to show accomplishment and rate of improvement. Either individual or group records may be kept on the blackboard or at the pupils' desks.

The second activity is the checking of the health habits. Frequently the teacher wishes to carry on a campaign for the establishment of some habit that cannot be checked by inspection, as for example, the habit of going to bed at the proper time or of eating a good breakfast. Reports on such habits or discussions relating to them may properly be a part of the morning health review.

Instead of keeping a great many records at once, many classes plan separate campaigns. Each habit record should be kept for at least a two-week period. This sort of record-keeping gives a chance for class discussion of particular habits, and it serves as a campaign devoted to one habit after another in order to fix each one more firmly. Various types of blackboard records may be kept or the children can prepare their own record sheets by ruling paper for the purpose.

The third activity in she Morning Health Review is observing symptoms of illness. During this period the teacher has opportunity to observe any child who has symptoms of communicable disease, such as coughing and sneezing, a flushed face, red or watery eyes, a running nose, or a skin rash. The prompt removal of such a child from contact with other pupils may avoid an epidemic.

The third of the routine procedures is the *school lunch.* In many countries considerable evidence has accumulated to show the value of the mid-session milk lunch. School medical officers in the United Provinces, where many schools have for sometime been serving a lunch of variously flavoured sprouted gram believe that this type of lunch has proved beneficial to pupils.

Our first concern with the lunch may be to provide sustenance and supply some element in which the diet may be deficient ; but we should not forget its educational value. The child acquires a taste for a desirable food, he sees it properly prepared and served, he washes before eating, he eats slowly and properly and the lunch hour is made a happy one.

The fourth and the last of the routine procedures is the *relaxation period, i.e.,* a brief period in the school program in which the children may get up, stretch, move about, and enjoy a change from the positions in which they have been working. Childhood is a period of activity and if we did not tie a child down in the class room he would be active practically all day. We should not insist upon the children remaining in inactive sitting positions for long periods. If the program continues for an hour and a half without being broken by physical exercise, shop work or some other activity a relaxation period of two or three minutes should be provided.

CLASS INSTRUCTION.

Four headings will be considered in discussing the classroom methods to be used in developing and maintaining health behavior, in encouraging the growth of right attitudes, and in giving the pupil the information he needs now and will need in the future concerning the maintenance of health for the individual, the community, and the race: (1) the recitation period, (2) special devices and activities, (3) correlations, and (4) projects or long teaching units.

It does not matter particularly whether or not *recitation periods* are definitely scheduled in Grades I, II, and III. The work in these grades is informal health training. Beginning with Grade IV, it is believed, a recitation period in hygiene is desirable. It gives definiteness, dignity, and logical organization to the subject-matter. The recitation period, wherever used, should serve, not only for the presentation of facts, but also as a medium for centralizing the health-training program, for bringing together and reviewing all health-training activities, and for observing the results of health behavior.

The modern text-book presents a health-education program rather than merely an accumulation of fact. The periods are not used as a continuing program of reading from a purely factual text in which we learn a few unrelated facts at each exercise. The topics and problems that the pupils investigate are definite, practical, and clear-cut. Accomplishment and achievement in regard to each unit are well recognized. The discussions are live and dynamic; to them the children bring their experience in other subjects and from outside the school. The text-book presents supporting material and suggests activities.

The gradation of material to be presented at different grades has already been indicated. Additional pupil activities, some of which are developed in the recitation period, are considered later. The primary importance of health behavior is never forgotten in developing subject-matter.

The *special health activities and devices* to be considered here form a specific part of the health-teaching and health-training program. They are not correlations with the teaching of subjects other than health, nor are they teaching units or projects that provide instruction in several different subjects through the presentation of life situations. They are devices used to motivate health behavior.

Because the better health resulting from healthful living is poorly understood, difficult to measure, and slow in developing, a certain amount of artificial stimulation is permissible, where necessary, in developing health behavior. This usually takes the form of some activity by which progress or accomplishment can be measured. It may include recognition or reward, like that which the child receives in meeting academic or behavior standards elsewhere.

This recognition of successful accomplishment may involve for little children the privilege of passing out supplies, of being chosen to run errands, of having one's name written on the blackboard or having a star put opposite it. Health practices may be encouraged through the use of badges, pins, buttons, health clubs for older children, or some form of competition, but the reward must not become to the child the primary reason for the practice. The zest of competition adds interest to pupil activities when it can be applied without producing embarrassment, discouragement, or other unfortunate mental reaction.

Such devices as we have been discussing may include records of class accomplishment, individual records of health habits, singing games and action plays, posture games, pantomime, individual graphs, or a class weight graph.

Correlation is the first step in removing in part the artificial partitions that separate the traditional subjects of instruction. As considered here, it refers to health instruction presented incidentally while some other subject is being taught or to the emphasis of previously learned health facts in connection with some other subject of instruction. There are really three different types of correlation:

(1) Health facts may be shown to apply in life situations. For example, in the social studies the child sees that health has been and is an important factor in the progress of groups of people in different times and in different places. He sees that health is not a fad but a part of life. He sees that health principles have applied, and do now apply, to the maintenance of health in real life. In the study of biography he sees the place of health in the life of the individual. He finds ideals of mental and physical health expressed in art and literature.

(2) Certain subjects supply supporting facts for health principles. Thus, general science gives supporting health information through the study of light, air and other topics. Biology gives further basic facts concerning life processes.

(3) The teaching of fundamental skills, like language, arithmetic, and handwork, may often be made more interesting by selecting health facts, experiences, or situations as the basis of teaching. Children are

more likely to be interested in subtracting two numbers that will show how much they have gained or in writing a story of their own health accomplishments than they would be in assignments unrelated to their own experiences.

Successful correlations must be pertinent; they are never dragged in when a simple and more direct method is available. There is no excuse for debasing the arts of drawing, music, sculpture, or literature by parodies in the name of health. It is poor policy to destroy the enjoyment of children's classics by trying to read into them a score of health preachments.

A *project, or long teaching unit,* goes a step farther than does correlation in developing pupil study of an actual life situation over a period of days or weeks as a means of teaching the several subjects of the curriculum. It is a purposeful, unified, and largely self-directed activity that seeks to contribute to each phase of the learning process. Almost every such life situation has a health phase.

This lecture has sought to give a brief presentation of the activities and procedures through which health education functions.

TRADE RELATION BETWEEN INDIA AND JAPAN.*

M. KAKITSUBO,

Vice-Consul for Japan.

IT is my great pleasure and honour that a precious opportunity has been given to me this afternoon to study with you " the trade relation between India and Japan." To avoid misunderstanding I think it is better to make it clear at the outset of my speech that what I am going to put forward before you is not my Government views on the subject but my personal ones. To be a spokesman of my Government I am disqualified both by my official status and personal temperament. My official status is not high enough to represent my Government and personally I have neither an inclination nor the capacity to be an orthodox diplomat whose function, as it is understood generally in Europe, is to " lie abroad for the benefit of his country." I prefer to be a simple student of economics rather than to be an honest liar. I shall put aside all sweet nothings which you hear too much from foreign diplomats and consuls and try to tell you unqualified truth supported by facts and figures already made known to the public. I shall try to trace first of all the development of Indo-Japanese trade in conjunction with quick process of industrialisation of Japan. Then I shall turn to the consideration of the present Indo-Japanese trade agreement.

One of the wonders of the world in the last half century is the quick transformation of a feudal and agricultural Japan into a modern and highly industrialised power. In 1877, the total foreign trade of Japan was only 50 million yen but in 1926 it amounted to 4,422 million yen, that is, the foreign trade of Japan expanded by 90 times in 50 years. But still more wonderful was the phenomenal growth of the Indo-Japanese trade. During the same period Indo-Japanese trade increased by 1000 times from about ½ million yen in 1877 to 547 million yen in 1926. Of course to put this trade chart (figures) in a right perspective alterations of the purchasing power of money during the period must be taken into consideration. But these figures themselves will be enough to get rough ideas about the quickness of the progress.

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* A lecture, delivered before the Bengal Economic Society by Mr. M. Kakitsubo, Vice-Consul for Japan, on the 21st April, 1936.

The percentage which the Indo-Japanese trade occupied in our total trade in 1877 was only 1% while that in 1934 was 12%. The relative importance of the Indian trade in our total foreign trade has advanced by 12 times during 57 years. The cause of this remarkable development of the Indo-Japanese trade may be found in the fact that with the progress of industrialisation of the country Japan has come to realize the importance of India as a source of raw materials for her industries and a market for her manufactured goods. And India has found, Japanese goods suitable for her economic capacity for their cheapness. Japan wanted Indian raw cotton and pig iron while India wanted Japanese textiles and other finished goods. India with her 350 million population has enormous consuming power of manufactured goods while she is mainly an agricultural country, 90% of her population being made up of agricultural people. Her industries cannot provide all that her people consumes. The rest must be imported in exchange for her raw materials. The Indo-Japanese trade is based largely upon the exchange of Indian raw materials with Japanese manufactured goods.

It is interesting to study the effect of wars in shaping and moulding the Japanese industries and Indo-Japanese trade. Japan was involved in three wars in the last half century. The Japanese Government did not institute these wars as a branch of her economic policy, but rather they were thrust upon her. The effect of these wars has accelerated the process of industrialisation of Japan. Take for example the Sino-Japanese war of 1894-1895 and compare the trade between pre-war and the post-war periods. Between 1893 and 1898 our export trade increased by 80% and import trade by 200%. Similar effect of wars on our trade expansion can be seen with the Russo-Japanese war and the Great European War. Especially, during the Great War when European peoples were engaged in slaughtering each other Japan laid the foundation of her industry and trade of to-day.

With the development of our industry and trade the importance of raw materials in the import list and that of manufactured goods in the export list has increased at the sacrifice of the importance of finished goods in the import list and that of raw materials in the export list. In the five years between 1883-1887 (before the Sino-Japanese war) the import of raw materials was 4·7% of our total import. About the time of the war with China it increased to 23%, after the Russo-Japanese war it was 33%, during the Great War 48·7% and in 1934 62% of our total import was raw materials.

Among these raw materials which Japan imports the most important items are raw cotton and wool. In 1934 Japan imported 731 million yen of raw cotton and 186 million yen of wool. Raw cotton occupied 52·5% and wool 13·3% of our total import of raw materials respectively. Raw cotton and wool put together occupy, therefore, 66% of the total import of raw materials in Japan. India claims an important position in the supply of such raw materials as cotton and pig iron. In 1934 import of cotton and iron put together covered 89% of our total import from India. The import of raw cotton from India amounted to as much as 2 million bales.

In contrast to this increase of the import of raw materials the import of finished goods decreased from 40% to 10% in the last half century.

The export of manufactured goods, however, increased from 10% to 62% in the same period. It is a striking contrast that both export of finished goods and import of raw materials in Japan occupy 62% of her total import and export respectively. Among the finished goods exported from Japan the most important items are textile goods, especially cotton goods. In 1934 the export of cotton piece goods alone amounted to 491 million yen, *i.e.*, 37% of the total export of our finished goods.

With this analysis of our exports and imports you may have got a hint about the importance of Japanese industry for Indian cotton growers and that of Indian consumers for Japanese industrialists. The trade relation between India and Japan has grown closer in proportion to the industrialisation of Japan. In the 5 years previous to the outbreak of the Great War India ranked 6th in our trade list but during the war it ranked 4th and now stands 3rd.

From the Indian point of view Japan occupies 2nd position in her trade list. With all the hues and cries, quotas and tariffs which were raised against Japanese goods Japan remains the 2nd greatest trader in India, being surpassed only by England which is in a specially advantageous position. It is a significant fact that India and Japan are getting closer and closer to each other economically in spite of all sorts of artificial restraints intended to alienate them.

One of the most eloquent pieces of testimony for these artificial measures invented to regulate the Indo-Japanese trade is the quota system which is embodied in the present Indo-Japanese trade protocol. This protocol was concluded in 1934 for a period of three years. So it is going to expire next March. News regarding the fresh negotiations to be conducted for the renewal of this protocol is beginning to appear in papers and you will hear more about it in the near future.

Now let us consider how it came into being, how it has worked out in the past two years and how it should be modified in case it is renewed.

As far as I understand, the present Indo-Japanese trade protocol was concluded to improve the unhappy situation which was created in 1932 and 1933. Before that time the trade balance between India and Japan had always been in favour of India. In the 50 years previous to 1932 not a single year had passed when trade was in favour of Japan. While in 1932 balance of trade was turned in favour of Japan by 75 million yen. The same exceptional trade balance was witnessed in the next year though in a very minor degree. This favourable balance of trade for Japan was caused mainly by the low exchange rate of yen owing to the Manchurian incident. India did not like this adverse balance of trade. What she did to save the situation was to abrogate the Indo-Japanese trade agreement, which had been in force since 1905. Furthermore, she raised tariff rate on Japanese cotton goods up to 75%. Japan answered reluctantly to this by boycot of Indian raw cotton. The prospect of the trade between the two countries appeared dark in 1933. These drastic hostile measures did not benefit anybody but Indian cotton-growers and Japanese industrialists suffered a heavy loss. To bring back the Indo-Japanese trade relation from this unhappy state to the normal condition the present protocol was entered into after 8 months of arduous negotiations. The protocol does not regulate the whole Indo-Japanese trade but it regulates only raw cotton and cotton piece-goods, two of the most important items in their trade. Fundamental principle of the arrangement, from Indian point of view, is the linking of the export of raw cotton to the import of cotton piece-goods. According to the protocol Japan will be allowed to export 325 million yards of cotton piece-goods on the condition that she buys 1 million bales of raw cotton. This basic quota will be increased at the rate of 1½ million yards for each additional 10,000 bales of raw cotton. In the event of purchases of raw cotton falling below 1 million bales in any year the quota for the ensuing year would be reduced at the rate of 2 mm. yards for every 10,000 bales of deficit. And the maximum amount of the export of cotton piece-goods is limited to 400 million yards ; the corresponding import of raw cotton to this maximum export of piece-goods is 1½ million bales. This maximum amount of 400 million yards will in no case be exceeded however much raw cotton Japan may buy over 1½ million bales.

This is the basic principle of the arrangement. As to the cotton piece-goods imported from Japan the protocol classified it into 4 specific categories with definite percentage allotted to each category. Of the total piece-goods.

(1)	Plain Grey	45%
(2)	Bordered greys	13%
(3)	Bleached goods	8%
(4)	Coloured ,,	34%

The quota is further divided into two seasonal instalments. Transfer of over or under shipment from one allotment to another and from one season to another is allowed to a certain extent.

The import duty to be imposed on plain greys will be 50% ad valorem or 5¼ annas per pound and that on others 50%. This is the outline of the protocol. Now let me pass a few brief comments upon this arrangement in the light of the last two years' experiences.

In 1930, the first year under the protocol, Japan bought as much as 2 million bales of raw cotton ; compare this figure with the taking of Indian cotton by Lancashire which bought 394,000 bales in the same year. Japan bought 5 times as much cotton as Lancashire took. But she could not sell maximum amount of 400 million yards of piece-goods. This under shipment of piece-goods in 1934 may be attributed to the fact that either the 50% duty proved too high or the classification of the quota proved wrong or both.

There is no doubt that these twofold obstacles of 50% duty in additon to the quota put on our exports are proving too much for the smooth working of the protocol. The object of quota system is to limit the completion of Japanese goods to certain extent. The maximum quota allowed for Japan is 500 million yards that is only $\frac{1}{10}$ or $\frac{1}{12}$ of the total consumption of cotton piece-goods in India. Even if the Japanese cotton piece-goods were allowed free of duty the very fact that quota is limited to such a small amount compared with the total consumption of piece-goods in India would prevent the market price from fluctuating violently. The effect of quota system itself is to realise the price up and keep it up at a reasonably high level. To put high tariff upon quota is like putting roof upon roof.

The present improper classification of the quota into categories and sub-allotments is also spoiling the working of the protocol as it is intended to. To be more precise the figure of percentage given to plain greys for example is too large and that given to the bleached goods and coloured goods is too small for the full shipment of the maximum quota. In fact our export of plain greys has always been lagging behind the permissible amount while that of bleached goods has heen exceeding the allotted amount.

If the present protocol is to work out as it is intended to, more percentage should be given to the bleached goods and coloured goods and less for plain greys. This alteration will bring benefit not only to Japan but also to India. Because India contracted on producing plain greys and she imports practically all bleached and coloured goods. Both Indian and Japanese industrialists will be relieved if some percentage of sub-allotment is shifted from plain greys to bleached white in which they are not in any serious competition.

The system of seasonal instalments was introduced apparently to, minimize irregular shipments and distribute shipments as evenly as possible over the whole year so as to prevent violent fluctuation of market price. But this seems to have proved wide of the mark. The seasonal instalment on the contrary tends to invite unnatural shipment. In case shipment is lagging behind toward the end of a season exporters are tempted to dump the goods in order to ship full quota. Thus the seasonal instalments are in fact doing more harm than good. It seems to me to be much better to let the flow of trade take its own course under certain limit without hampering it by artificial measures.

I want to realise that the present arrangement is strongly in favour of India. Maximum quota of 400 million yards *versus* 1½ million bales in terms of money is 1 : 3. In order that Japan is allowed to export 1 she must buy 3 from India. In addition to this unfavourable arrangement to Japan the present system of classification and seasonal instalment together with high tariff are preventing Japan from exporting even 1 against 3 which she imports from India. In these circumstances quite naturally Japan is desirous of eradicating those obstacles which vitiates the principle of the protocol. The modern tendency of world trade is getting more and mors nationalistic and Japan is suffering from this tendency. With India or Australia which provide us with cotton and wool we have strongly adverse balance of trade. But there are on the other hand many countries with which we have favourable balance. These countries are putting up high tariffs and other restrictive measures against Japanese goods as a means of claiming an equal amount of export to and import from Japan. This tendency is specially prominent in the Central and South American countries and also in Egypt.

In 1934 for example Japanese exports to Central and South American countries amounted to 104 million yen while her imports from them was only 24 million yen. To prevent this adverse balance of trade, Salvador, Cuba, and Haiti put up prohibitive tariffs one after another. Chile and Columbia decided not to buy more than she sells us. In this way our export trade to these countries with which we have favourable balance of trade is facing grave difficulties. In order to keep up trade with them Japan is forced to buy more of their products. Whether Japan wishes it or not she is being forced to buy raw materials, if any, from them regardless of price. In view of this world tendency, unless India buys more of Japanese goods to improve our balance of trade Japan will be driven to buy less raw material from India and more from those countries with which Japan has favourable balance of trade.

One more thing I want you to bear in mind is the fact that about 60% of our cotton piece-goods is made up of raw cotton. So by limiting the import of Japanese cotton goods India will be limiting her export of raw cotton to a large extent. Japan has for many years been the best customer for Indian cotton growers. In the last 20 years the average annual purchase of Indian cotton by Japan was more than 1½ million bales. That is 40% of the total production of raw cotton in India. It may not be too much to say that living and comfort of a large portion of the Indian peasants and Japanese industrial population is dependent upon the future of the Indo-Japanese trade.

I have so far confined my study to the Indo-Japanese treaty. There are limitless articles of trade which are not regulated by the protocol. Tariff questions about these miscellaneous goods come up from time to time. I have no time to deal with this vast range of trade falling outside the protocol, but, before I conclude, I wish to drive it home to your mind that the bond of Indo-Japanese relationship is not only sacred and delicate but also vital to the interest of the two countries. So, whenever a question of putting restrictions on these goods come up I wish you think of the fact that taking the Indo-Japanese trade as a whole, the trade balance is strongly in favour of India and will give due consideration for fostering traditionally cordial relationship between the two countries without upsetting the normal condition.

EUGENICS

Its Scope and Importance.

DR. P. C. BISWAS, M.SC., PH.D. (BERLIN).

HUMAN races have been the subject of study in recent years by many biologists, specially the geneticists. Although considerable progress has been made along the line, the study is still in its infancy and the progress to be made in future is of stupendous dimensions. It is true that the geneticists have accumulated a considerable volume of information regarding man's heredity, but this has come chiefly from studies of scattered genealogies and a few continuous records kept by various public institutions, and some material collected by a very limited number of privately-endowed agencies for the study of such problems.

Before going further, it is necessary to mention a few facts relating to the history of Eugenics. In ancient times there were many references to human heredity. Not only that, but in some of the recorded works, which have been preserved from those periods, there could be found certain so-called laws and regulations affecting the welfare of the human family. While the ancients had little accurate knowledge concerning the laws of heredity and variation, as these are now understood, they deduced enough from observations to realise that "like invariably begets like" and, therefore, the regulations which they prescribed were considered to be favourable for the betterment of the particular human races or units.

The Greeks, who rose to eminence several centuries before the Christian era, had definite ideas regarding eugenics and incorporated them into their regulations to be followed by all citizens. In Sparta a physically perfect manhood was the chief aim, so that all actions were directed towards the reproduction of individuals best fitted from this standpoint. At the same time precautions were taken to prevent individuals, who were physically defective, from having offsprings. The Athenians, on the other hand, nurtured the intellectual pre-eminence of man. Philosophy, art, politics and science were emphasized by them, and it was prescribed that only those individuals who were normal and gifted in these directions, should perpetuate their kind. As a result of such a 'national' policy, marriages were encouraged only between individuals of splendid family attainments, with the result that the offsprings inherited those sterling qualitities for which the citizens of Athens were famous. Galton [1] has pointed out, that, during a comparatively short period of time, there were produced within the borders of the small territory of Athens something like twenty-five of the most illustrious men that the world has ever known. As E. G. Conklin [2] of Princeton University points out, it must be remembered, that from both the social and intellectual standpoint, Athens was famous and it attracted within its precincts the most gifted individuals from the neighbouring cities along the Mediterranean.

Following the decline of Greece and until the 19th century there was little interest in eugenics. Two men were the originators of this new tendency. And both of them—a strange coincidence—were born in the same year. 1822 gave us the founder of the present-day science of heredity, Gregor Mendel, and the founder of racial hygiene, Francis Galton, a cousin of Darwin. Each of these men, who were completely unacquainted with each other, produced his basic work nearly a half century later: Mendel in 1865 the well known laws of heredity, and Galton in 1869 his ambitious study of the human inheritance of mental qualities. The works of both men were destined to remain unnoticed and without effect for some years. But both had their recognition. Thirty-five years after Mendel's work was published, Correns, Tschermak and de Vries rediscovered the laws of heredity, and thereupon the science of heredity entered upon its grand and unparalleled period of development.

Galton is credited with being the real founder of the modern movement of eugenics. He conducted numerous investigations along many different lines of human heredity, variation and evolution in general. He pointed out that while man has been studying the evolution of the lower organisms, he was completely ignoring himself, so much so that human defectives were increasing at an alarming rate, and, unless some efficient methods were devised for keeping them in check, they would endanger the welfare of the entire race. Galton, through his researches and publications on human heredity attracted the attention of a considerable group of biologists. It was in the year 1883 that the science of eugenics was definitely established by Galton, and he defined it as the "study of all the agencies under social control which may improve or impair the inborn qualities of future generations of man either physically or mentally."

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[1] Galton, F., Essays on Eugenics, 1909, Education Society, London.
,, ,, Hereditary Genius, 1892, Macmillan & Co., Ltd., London.

[2] Conklin, E. G., Heredity and Environment, 4th edition, rev. 1922.

At first little progress was made along his suggested lines, but with the rediscovery of the Mendelian principles of heredity at the beginning of the 20th century, a new impetus was given to the study of plant and animal genetics, including the genetics of man. The Mendelian principles of breeding disclosed an experimental method of studying the manner in which the hereditary traits of individuals behaved in crosses and also how such traits segregated out of crosses in later generations. Although studies along these lines have been confined chiefly to the lower organisms, nevertheless, geneticists have also been able to apply them to human genealogies indicating clearly, that the same principles held good for man. Because of this it has become possible for various investigators to make a scientific study of human heredity.

At the present time the eugenic movement has become firmly established in various countries: Germany, Great Britain, Norway, Sweden, Holland, France, the United States of America, Russia, etc.

In 1926 the well-known German anthropologist and eugenist, Prof. Eugen Fischer, was called upon by the Kaiser Wilhelm—Gesellschaft to organise and conduct an institute for research into heredity at the Anthropological Institute in Dahlem. He (Prof. Fischer) regarded it as his work to develop the theory of human heredity in such a way as to make it the basis for practical work, that is to say, for a considered policy for the betterment of population. He pursued his researches in this direction unceasingly until the institute was almost forced to close down in the period of deflation on account of lack of funds. It was saved by the assistance from America. Now, by the active support of the German Government, it is able to carry on its work in the old way with twice the personnel and far greater resources. In Prof. Fischer's institute the work on heredity has been carried on by the study of twins. The so-called one egg twins (twins from a single ovum) present us, so to speak, with a completely similar hereditary strain divided into two individuals. Their importance for the whole research into heredity is obvious. By means of them one can prove which physical and mental characteristics are hereditary and which are not absolutely so. An example of the importance of this research on twins is given by the case, which is famous in scientific circles, of a 42-year old Berlin seamstress with pulmonary tuberculosis. She had a twin sister in East Prussia who worked on the land. Both sisters who had not seen one another for eight years fell sick at the same time and the same spots of the lungs were affected. The course of the disease was similar and ended in the early death of both sisters. Tuberculosis is held to have no hereditary predisposition. The case under examination showed, however, what an important rôle equal tendencies play in the onset and course of a disease in hereditarily similarly-placed individuals. Recognising the importance of these researches, the State has issued an order that all twins who are found in schools or hospitals must be announced to the institute for research.

In England, the Eugenic Society (formerely the Eugenics Education Society), was organised at the beginning of the present century under the capable leadership of Leonard Darwin, son of Charles Darwin, and it now occupies one of the foremost positions among the scientific societies of Great Britain.

In 1904 the American biologist, Charles Benedict Davenport, was called upon by the Carnegie Institution of Washington to organise a research station, known under the name of the Station for the Study of Experimental Evolution, at Cold Spring Harbar, Long Island, New York. Although the name implied a wide field, it was established generally for the purpose of studying problems of plant and animal evolution, but it soon included in its programme various projects dealing with the evolution of man. In the year 1910 a distinct sub-division of the station for experimental evolution was organised as the Eugenics Record Office, and this agency has been investigating human problems chiefly along lines of heredity and evolution.

Since the beginning of the present century, three International Congresses of Eugenics have been held for the express purpose of discussing the numerous advances in the field of eugenics throughout the civilized world. The first of these was held in London in 1912 and was presided over by Leonard Darwin. The second was held in 1912 in New York city, under the able and distinguished leadership of Henry Fairfield Osborn, then President of the American Museum.of Natural History. As one of the direct outgrowths of this second Congress may be mentioned the establishment of the American Eugenics Society. In the summer of 1932 the third International Congress was held, also in New York city, and this time under the presidency of Charles Benedict Davenport.

The science of eugenics rests largely on the fact, that the human being is a specis of animal, subject to the same laws and principles which govern the rest of the animal kingdom. Although most people of the present generation take this fact for granted, yet it must not be forgotten, that, until comparatively recent times, the human species was considered as a distinct "creation" really in a class by itself, and not subject to the same laws that apply to other animals. Therefore, while man was willing to apply the principles of heredity and variation to the breeding of better types of other animals, he completely ignored himself, and failed to recognise that, in common with the rest of the organic world, he was affected by the factors and forces which influence all living species. This attitude has been responsible for the fact, that human family has grown, not in an organised way, where the mating has been good desirable offsprings, have followed, but where the mating has been bad undesirable offspring has resulted. In many instances, even though the immediate parents did not seem to have any visible undesirable traits, it has been shown that they were possessors of covered-over recessive genes for defective traits which, on combining during the process of reproduction, led to the establishment of the homozygous condition, and thereby gave origin to progeny with undesirable characters. It would be impolitic to over emphasise the importance of heredity in human affairs, for the reason that our knowledge of the mode of inheritance of human characters is still very elementary, and needs much amplification before there can be any application of principles of heredity to the deliberate improvement of the race. Slowly but surely it is becoming recognised that all efforts to deal with the problem of modern society, and especially all proposals for the improvement of the race, must include not only schemes for the improvement of education and of the material aspects of civilized life, but that they must also include, as a basic feature, suggestions for the improvement of hereditary constitution of the stock. In this recognition the modern eugenic movement, which has as its object the improvement of the inborn qualities of man, had its origin. Eugenics is now becoming firmly established as an applied science, utilising the facts and the theories that have been disclosed by the general work upon heredity, and it has already defined its problems and has made sgggestions as to how they may probably be solved.

During the last century there has been an extraordinary increase in the size of the population of all civilized countries, and one of the problems with which the applied science of eugenics is concerned refers to the fact, that this increase has been differential, the rate being lowest amongst those sections of the population, which, judged by accepted standards, are the most highly endowed mentally, and highest amongst the relatively defective and less well-endowed classes. Every thinking person must suffer a real shock when from the statistical figures he finds out which stocks in most of the civilized nations reproduce above the average rate, and which ones below it. The material fact does not relate to social standing. It is concerned with the sizes of families of healthy capable parents, and those of feeble-minded mothers and fathers, who are, for instance, alcohol addicts, or otherwise congenitally diseased. Is it not horrible to contemplate the fact that the birth rate among these pityful degenerates is twice as high as that of above-average, talented persons with sound heredity ? In this connection A. E. Wiggam[1] gives a lurid picture from the pessimistic eugenist's view-point of the status of mankinds and its impending self-destruction. He declares that,

> " The first warning which biology gives to statesmanship is that the advanced races of mankind are going backward ; the civilized races of the world, are, biologically plunging downward ; that civilization as you have so far administered it, is self-destructive ; that civilisation always destroys the man that builds it ; that your vast efforts to improve man's lot, instead of improving man, are hastening the hour of his destruction ; that the brain of man is not growing ; that man as a breed of organic beings is not advancing ; that microbial

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[1] Wiggam, A. E., New Decalogue of Science, p. 25.

> diseases are chiefly the by-products of our civilizations ; that these microbial diseases are apparently decreasing while at the same time man's incapacity to resist them is probably increasing ; that the great physiological diseases, diabetes, cancer, degenerative diseases that affect man's mind and behaviour—neurasthenia, hysteria, epilepsy, insanity and the multiform minor mental and nervous derangements of function—are probably all increasing ; that weaklings, paupers, hoboes, and imbeciles are increasing ; that leadership and genius—great men and first class workmen—are decreasing."

Leonard Darwin,[1] in speaking of eugenics, compares it to a signpost with three arms showing directions. One of these indicates the influence of heredity on the fate of nations. Another points to the rules which an individual should strive to follow in regard to parenthood, and which are based on the laws of human heredity in so far as they are known. The third arm indicates the regulations to be adopted by society to encourage racial progress.

The science of human heredity was developed as a new line. The struggle against disease and unhealthy hygienic conditions has been victorious in many cases, and it will continue to combat those that are yet invincible. The new struggle is aimed against the spreading of hereditary diseases and the fostering of hereditary sound stocks. Von Verschuer of Germany coined the title " Doctor of heredity." In the same way that a good doctor of medicine watches over his charges, advises them, and when necessary, treats them, the ' doctor of heredity ' has his duty to the nation to discharge, along the lines of heredity by which each ethnical stock came into being from the gray prehistoric times and can be expected to go onwards into the dim future. The doctor of heredity investigates and finds out whether the healthy strains are propagating themselves sufficiently. He gives advice in the choice of one's mate.

The problem of eliminating defective individuals would be simplified were we dealing with lower animals rather than man. In the human species the problem is not so simple. One cannot reduce human mating to the method of the breeding pen, but the essential principles are not substantially different. Preventing undesirables from reproducing, and continuing this process of generation after generation, leads to the elimination of a considerable number of such defectives from the population, with the result that the perpetuation of the race is left to those individuals that seem to possess vigorous normal traits. The race in general gradually approaches a more normal pattern. Preventing the unfit from being numbered among the parents of the next generation would provide that generation with better parents than it would have had otherwise. To a corresponding degree, also, the potentialities of this generation for producing normal and desirable types would be increased, and at the same time its capacity for producing abnormal and undesirable types would be decreased.

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[1] Darwin, Leonard, The Need for Eugenic Reform, 1926. D. Appleton & Co., New York.

Drawin, Leonard, What is Eugenics ? 1930. Galton Publishing Co., Inc., New York.

Clarence G. Campbell, President of the Eugenics Research Association, has divided the human family into three groups—the best stock, the good stock, and the bad stock. According to Campbell, the best and the bad stock each constitute about one-tenth of the population, leaving approximately eight-tenths of the population in the good stock. In the best stock are numbered those individuals with superior qualities who are recognised as leaders in society. These are the individuals whose endowments are such that they not only control their own environment; but also control and direct that of others. The good stock consists of the element in the population who are law-abiding and normal citizens, performing their social and economic tasks not alone for their well-being but also for the benefit of civilization. From this group superior individuals often originate, thus adding to the superior stock. The bad stock comprises the so-called dysgenic group, those with defective qualities that make for the degeneration of society. Herein are included the feeble-minded, the insane, the paupers, the confirmed criminals, and the grave sex offenders. This group, in general, is a tremendous burden on society. Genetic evidence has been accumulating to reveal that most of these defects are due to heredity. Social workers also have discovered that from this stock the largest percentage of the dependent individuals originate. Geneticists and social workers, therefore, believe that nothing but good can come from planned scientific efforts in the direction of the rapid elimination of these defects.

Thus it can be asserted emphatically that human conditions can be modified only as human individuals come to understand the biological backgrounds of human society, and apply the eugenic remedies necessary to bring about the transformation which would lead to human betterment. The key to the situation lies in society's safeguarding itself by inculcating with its youth the idea of taking the utmost eugenic precautions in mating. Just as the breeder of lower animals insists on choosing the most desirable types for perpetuating the qualities of his stock, so the society must insist that only the normally endowed, or admittedly superior individuals be permitted to perpetuate the race. At the same time, means should be devised that would lead to a definite check in the rapid increase of a undesirable population.

To-day practically all civilized nations have realised the seriousness of the qualitative aspect of the movement of population, and the science of human heredity and racial hygiene, or eugenics, is now receiving the attention due it. In India this very fundamental problem has received little attention so far. But this undoubtedly is the field, virgin and wide as it is, where the study in eugenics can, and it is believed will, produce far-reaching results. There is comparatively speaking, very little race mixture in this country, and the strains of original normal types are still existent to a large extent, although, signs are not wanting to show that defectives are on the increase. This then is also the time when the problem should be attacked with vigour, by those who are competent and enthusiastic. The enormity of the task is admitted, but a beginning has to be made at some point of time ; so why not now ? And with a programme of the right type of work, it is believed that encouragement will be forthcoming from both the authorities and the public.

PROVINCIAL GOVERNMENT UNDER THE SLAVE SULTANS

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IN 1173 A.D. Ghiyās-ud-dīn Muhammad conquered Ghaznā and appointed his younger brother Mu'izz-ud-dīn Muhammad to the government of that province. Two years later Mu'izz-ud-dīn led his first expedition into India, and captured the city of Multān and the strong fortress of Uch.[1] Peshwār [2] was conquered in 1179 A.D. and Lahore in 1186 A.D.[3] His victory over Prithvirāj of Ajmer in 1192 A.D.[4] "gave Muhammad northern India almost to the gates of Delhi." [5] Thereafter the progress of the conqueror was comparatively rapid. During the years 1192 A.D.-1206 A.D. the larger part of Northern India was subdued by the Turkish army under the banner of the "Sultān-i-Ghāzī."[6]

Such was the position of the Turks in India when their great leader was assassinated [7] and his favourite slave Qutb-ud-din occupied his place.[8] I have already discussed in another connection [9] his claim to the throne of Delhi. Minhāj-ud-dīn tells us [10] that "the stretch of his sovereignty, with a canopy of state, the khutbah, and coin (in his own name and titles) was four years and a little over." During these four years he had to come in conflict with Tāj-ud-dīn Yildiz, Sultān of Ghaznā, whom he probably regarded as one of his provincial governors.

Malik Tāj-ud-dīn Yildiz was the chief of the Turkish nobles and the "greatest and most distinguished" of Sultān Mu'izz-ud-dīn's slaves.[1] The latter had "conferred upon him the government of the district of Sankurān and Karmān in feudal fief."[2] Minhāj-ud-dīn explicitly tells us [3] that "it was the desire of his (*i.e.*, Sultan Mu'izz-ud-dīn's) august mind that Tāj-ud-dīn,......after himself, should succeed to the throne of Ghaznīn." On the Sultān's death the Turkish nobles set aside his nomination and offered the crown to his nephew, who, however, refused to leave Ghur and assigned the throne of Ghaznā to Tāj-ud-dīn."[4]

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[1] Raverty, *Tabaqāt-i-Nāsirī*, p. 449. Minhāj-ud-dīn does not mention the capture of 'Uch, which is referred to by Firista (Briggs, Vol. I, p. 169).

[2] Raverty, p. 452. The name is written as 'Furshor.'

[3] *Op. cit.*, p. 455. We are told that "Lahore passed into the possession of the Sultān-i-Ghāzī, and the kingdom of Hindūstān came under his sway."

[4] *Op. cit.*, pp. 458-69.

[5] Sir Wolseley Haig, *Cambridge History of India*, Vol. III, pp. 40-41.

[6] Raverty, pp. 469-70, 515, 517-20, 551-60. Minhāj-ud-dīn says (*op. cit.*, p. 487) that "that monarch was the strong barrier of Islām in the world."

[7] *Op. cit.*, pp. 484-5.

[8] *Op. cit.*, p. 526.

[9] *Indion Historical Quarterly*, June, 1935.

[10] Raverty, p. 528.

Tāj-ud-dīn, therefore, seems to have had a legitimate claim to the throne of Ghaznā, to which he had been nominated both by Mu'izz-ud-dīn and his successor. But the boundaries of the territory of Ghaznā were ill-defined,[5] and Taj-ud-din's claim to Lahore brought him into conflict with Qutb-ud-din. The goddess of success favoured the latter,[6] who proceeded to Ghaznā and sat upon the throne of that kingdom for forty days.[7] During that time "he gave himself up to pleasure and revelry."[8] The result was his expulsion from the newly-acquired kingdom by Tāj-ud-dīn.[9] For the rest of Qutb-ud-din's reign he was unable to assert his supremacy over Ghaznā.

Another prominent slave of Mu'izz-ud-dīn was Nāsir-ud-din Qabācha, who had served the Sultān "many years in various departments of every sort of political employment, both important and subordinate, about the court, in military affairs, and the administration of civil duties, and had acquired great influence."[10] Probably he seized a large part of modern North-Western Frontier province and Sind at the time of his master's assassination,[11] but the language used by Minhāj-ud-dīn seems to indicate that he recognised the supremacy of Delhi as long as Qutb-ud-din was alive.[1]

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[1] *Op. cit.*, pp. 493, 498.

[2] *Op. cit.*, p. 498. For the geography of this district, see Raverty's note on pp. 498-9.

[3] *Op. cit.*, p. 500.

[4] Raverty, pp. 501-2. It is interesting to note that Tāj-ud-dīn was presented with "a letter of manumission." Could a slave assume royal dignity without getting manumission?

[5] That Ghaznā and Delhi were regarded as separate kingdoms is clear from Minhaj-ud-dīn's statement that Qutb-ud-dīn "proceeded towards Ghaznīn, and possessed himself of that kingdom likewise," *op. cit.*, p. 527.

[6] *Op. cit.*, pp. 503, 526.

[7] *Op. cit.*, pp. 503, 527.

[8] *Op. cit.*, p. 503.

[9] *Op. cit.*, p. 503.

[10] *Op. cit.*, p. 531. He was entrusted with the government of Uch (*op. cit.*, p. 532) and possibly with that of Multan as well (*op. cit.*, p. 532, Note 1).

[11] *Op. cit.*, pp. 532-3, Note 4.

It is difficult to ascertain precisely the relation between Delhi and the eastern province of Bengal. The rulers of that province are described by Minhāj-ud-din as " Maliks in Lakhanawatī,"[2] and there is no doubt that in theory their status was that of provincial governors. Raverty points out that Ikhtiyār-ud-dīn Muhammad, the conqueror of " Nūdiāh," was "not an officer of Kutb-ud-dīn, but only partially dependent on him as the Sultan's (*i.e.*, Mu'izz-ud-din's) representative at Delhi ; and, in the same manner, his successors were to all intents independent until the last was overcome by I-yal-timish."[3] According to Minhaj-ud-dīn,[4] Ikhtiyar-ud-dīn instituted within his territory " the reading of the Khutbah, and the coining of money." Raverty says that he did not " read the Khutbah for himself " and issue coin in his own name,[5] and adds: " He would naturally have issued coin in the name of the Sultān, Mu'izz-ud-dīn,......to whom he appears to have been most loyal." [6] When Ikhtiyār-ud-dīn died[7] in 1206 A.D., his master, Mu'izz-ud-dīn, had already been assassinated.[8] Qutb-ud-dīn, on his accession, bestowed the territory of Lakhanawatī upon Alī-i-Mardān.[9] The latter took shelter behind the authority of the former to disarm the hostility of his rivals, but his conduct after the death of Qutb-ud-dīn clearly shows that he was not very willing to remain a subordinate provincial governor.

The death of Qutb-ud-dīn and the elevation of Ārām Shāh to the throne of Delhi [10] was rapidly followed by the disintegration of the

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[1] *Op. cit.*, p. 432. We are told that Nāsir-ud-dīn " assumed two canopies of state " after the catastrophe of " Qutb-ud-dīn.

[2] *Op. cit.*, p. 553.

[3] *Op. cit.*, p. 549, Note 4.

[4] *Op. cit.*, p. 559.

[5] Badonī (Ranking, Vol. I, p. 88) says that he coined money in his own name See Ranking's note on the point.

[6] Raverty, pp. 559-60, Note 3. Raverty again says (p. 573, Note 9) : " Some authors consider him an independent sovereign. He certainly *ruled* in *quasi*-independence,.........but, from the expressions made use of by him in his last sickness, he evidently was loyal to Sultān Mu'izz-ud-Dīn, and he probably paid some *nominal* obedience to Malik Kutb-ud-Dīn... as the Sultan's Deputy at Dihlī."

[7] For the two versions of the story of his death, see *op. cit.*, pp. 572-4.

[8] *op. cit.*, p. 572.

[9] See my comment on Sir W. Haig's mistake about this name in *Indian Historical Quarterly*, June, 1935.

[10] On the question of succession, see my article, *op. cit.*

Turkish state in India. Tāj-ud-dīn revived his old claim on Lahore.[1] Nāsir-ud-dīn took possession of Sind.[2] The heart of the state—Delhi—was occupied by Ārām Shāh and, later on, by Iltutmish. The "territory of Lakhanawatī was appropriated by the Khalj Maliks and Sultāns." "Hindūstān," says Minhāj-ud-dīn, "became subdivided into four portions."[3]

It was Iltutmish who restored the unity of the Sultanate. Taj-ud-dīn was defeated, and later on murdered.[4] The exit of that great rival did not make it very easy for Iltutmish to take possession of Lahore, for Nāsir-ud-dīn had been trying, with interrupted success, to occupy that territory.[5] There used to be constant contention "[6] between the two rulers. Finally, however, Nāsir-ud-dīn was overthrown [7] and he drowned himself in a river.[8]

From the north-west Iltutmish turned his attention to the east. Emboldened by the death of Qutb-ud-dīn and the consequent dispute about the succession to the imperial throne, Alī-i-Mardān had "assumed a canopy of state, and read the Khutbah in his own name." [9] He was, however, murdered by the nobles, who placed Husān-ud-dīn 'Iwaz upon the throne.[10] He assumed the title of Ghiyās-ud-dīn and ruled like an independent king.[11] Iltutmish refused to tolerate this usurpation of independent authority by the governors of Bengal. At first he "acquired possession of Bihār, and installed his own Amīrs therein." [12] Then the imperial army marched towards Bengal, and Ghiyās-ud-dīn "placed the neck of service within the yoke of subjection ;......and read the Khutbah, and stamped the coin, in the sacred name cf the august Sultān." [13] But when

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[1] Raverty, pp. 530, 608. Tāj-ud-dīn is said to have " entered into a compact " with Iltutmish and to have " sent him a canopy of state and a Dūr-bash " (*op. cit.*, p. 607). Sir W. Haig (*Cambridge History of India*, Vol. III, p. 52) misinterprets this " compact " by saying that the former claimed suzerainty over India and issued to the latter " a commission as viceroy." *Cf.* Elliot and Dowson, Vol. II, p. 323.

[2] Raverty, pp. 530, 532, 534.

[3] *Op. cit.*, p. 530.

[4] *Op. cit.*, pp. 506, 608.

[5] *Op. cit.*, pp. 532, 607.

[6] *Op. cit.*, p. 534.

[7] *Op. cit.*, pp. 609, 613.

[8] *Op. cit.*, pp. 544, 614.

[9] *Op. cit.*, p. 578.

[10] *Op. cit.*, p. 580.

[11] *Op. cit.*, p. 581. He adopts the title ' Qasim Amirul Muminīn ' on a coin of his dated 621 H. (*Catalogue of Coins in the Indian Museum*, Vol. II, p. 145). This title was used by some rulers of Ghūr (*Epigraphia Indo-Moslemica*, 1911-12, p. 19, Note 2) and by Iltutmish *op. cit.*, pp. 28-29). For the extent of Ghiyās-ud-dīn's territories, see Raverty, pp. 587-8.

[12] Raverty, p. 591.

[13] *Op. cit.*, pp. 593, 610.

Iltutmish withdrew, Ghiyās-ud-dīn expelled the Governor whom he had placed in charge of Bihār and again took possession of that province.[1] Malik Nāsir-ud-dīn Mahmūd, the eldest son of Iltutmish, again conquered Bengal and put Ghiyās-ud-dīn to death.[2] The history of Bengal during the following years is obscure. Raverty remarks[3] that Minhāj-ud-dīn "has either suppressed some things, or his ideas of them were confused." Nāsir-ud-dīn Mahmūd probably held mere nominal authority over Lakhanawatī for one year.[4] In the meanwhile Balkā Malik, a son of Ghiyās-ud-din, "assumed the sovereignty over his father's dominions."[5] Iltutmish "secured" him, and conferred the "throne" upon 'Alā-ud-dīn Jānī.[6] On his "being deposed from the fief of Lakhanawatī,[7] the country was made over to Malik Saif-ud-dīn Ibak.[8] On his death Malik Tughril-i-Tugbān Khān "became feudatory of the country."[9] These facts probably justify Raverty's view[10] that the hold of Iltutmish over Lakhanawatī "appears to have been of a very partial and temporary character," although we should not forget that for the last five years of his reign[11] two obedient nobles governed the province for him.

We find incidental references to the province of Oudh. Thus, Ikhtiyār-ud-dīn Muhammad is said to have received a fief from Malik Husam-ud-dīn of Oudh.[12] Hānsī seems to have been a separate province.[13] We are told by Minhāj-ud-dīn that the first fief which

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[1] *Op. cit*, p. 594.

[2] *Op. cit.*, pp. 594-5.

[3] *Op. cit.*, p. 617, Note 5.

[4] According to Raverty (p. 618), this information is given in *Jāmi'-ut-Tawārīkh*. An inscription shows that Nāsir-ud-dīn's title as governor of the Eastern Provinces was 'Malik mulūk ushsharq.' (*Epigraphia Indo-Moslemica*, 1911-12, p. 24.)

[5] Raverty, p. 618.

[6] *op cit.*, p. 618.

[7] The offence, if any, for which he was deposed is not specified.

[8] Raverty, pp. 731-32.

[9] *Op. cit.*, p. 736. He was at first governor of Budā'ūn, then of Lakhanawati, and then of Oudh (*op. cit.*, pp. 736-8). In an inscription dated 1242 A.D. he uses the following titles: "the great khān, the exalted khaqān, the glory of the Truth and the Faith, the succour of Islām and the Muslims, the helper of kings and monarchs." It is interesting to note that he thought it no dishonour to use, along with these exalted titles, his former humble style of "the Royal Slave." (*Epigraphia Indo-Moslemica*, 1913-14, pp. 16-7.)

[10] Raverty, p. 617, Note 5.

[11] From the defeat of Balkā Malik in 628 H. (*op. cit.*, p. 618) to his own death in 633 H. (*op. cit.*, p. 623).

[12] Raverty, pp. 549-50.

[13] Minhāj-ud-dīn refers to Hānsī sometimes as a province and sometimes as a district (*op. cit.*, pp. 628, 681). Hānsī is said to have been "the capital of the Siwalik Province." (*Epigraphia Indo-Moslemica*, 1913-14, p. 16.) Balban was the governor of "the territory of Siwālikh and Hānsī." (Raverty, p. 698.)

Iltutmish conferred upon Nāsir-ud-dīn was Hānsī.[1] The fief of Budā'un was very important,[2] and is often mentioned. Towards the close of the reign of Iltutmish it was under the rule of Prince Rukn-ud-dīn Fīrūz Shāh.[3] Lahore was later on conferred on him.[4]

During the brief reign of Rukn-ud-dīn Fīrūz Shāh his younger brother, Malik Ghiyās-ud-dīn Muhammad Shāh, "displayed his hostility in Oudh,"[5] of which province he was then probably in charge. Malik 'Izz-ud-dīn Muhammad Sātārī, "who was the feudatory of Budā' ūn, broke out into rebellion."[6] The governors of Multān, Hānsī and Lahore "united together and began to act with hostility and contumacy."[7] These incidents clearly reveal the real weakness of the Turkish empire. The provincial governors were bent upon making themselves as immune as possible from the control of the emperor, and they were always ready to take advantage of the weakness of the crown in order to further their individual interests.

During the reign of Sultāna Raziyyāt the turbulence of the provincial governors was temporarily suppressed.[8] The governor of Oudh fought and died for her.[9] The *Tazkarat-ul-Mulūk* says that "even the Malik of Lakhanawatī became obedient to her authority,"[10] implying thereby that the distant eastern province was usually enjoying a position of isolated autonomy. The fiefs of Lahore and Uch were conferred upon Malik 'Izz-ud-dīn Kabīr Khān-i-Ayār and Malik Mu-ayyid-ud-din Hindū Khān respectively.[11] "From the territory of Lakhanawatī to Dīwal and Damrīlah, all the Maliks and Amīrs manifested their obedience and submission."[12] But the revolt of the abovenamed governor of Lahore is on record,[13] and the story of the revolt of Malik Ikhtiyār-ud-dīn Altūniah, governor of Tabarhindh, is familiar.[14] The tragedy of Raziyyāt's life, however, does not concern us here.

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[1] Raverty, p. 628.
[2] *Cf.* Raverty (p. 690, Note 8) and Horovitz (*Epigraphia Indo-Moslemica*, 1911-12, p. 21).
[3] Raverty, p. 631.
[4] *Op. cit.*, p. 631.
[5] *Op. cit.*, p. 633.
[6] *Op. cit.*, p. 633.
[7] *Op. cit.*, pp. 633-34.
[8] *Op. cit.*, pp. 639-41.
[9] *Op. cit.*, pp. 639-40.
[10] *Op. cit.*, p. 641, Note 8.
[11] *Op. cit.*, p. 641.
[12] *Op. cit.*, p. 641.
[13] *Op. cit.*, pp. 644-45.
[14] *Op. cit.*, p. 645.

During the reign of Sultān Mu'izz-ud-dīn Bahrām Shāh the only incident of importance, apart from baronial intrigues, is the capture of Lahore by the Mughals.[1]

On the accession of 'Alā-ud-dīn Mas'ūd Shāh provincial governors again got the upper hand. Malik Nusrat Khān Sunqar-i-Sūfī, who successively held many fiefs and was one of the ringleaders in a rebellion,[2] uses ostentatious titles in an inscription dated 1246 A.D.[3] The "provinces of Nāg-awr, Mandaur and Ajmīr were made over" to Malik 'Izz-ud-dīn Balban-i-Kashtū Khān.[4] This is the first known instances where three "provinces" were conferred upon a single individual.[5] Kanouj was conferred upon Jalāl-ud-dīn and "the preserved city of Bharā'īj with its dependencies" upon Nāsir-ud-dīn Mahmud.[6] Both these governors were sons of Iltutmish.

During the third year of Nāsir-ud-dīn Mahmud's reign his brother Jalāl-ud-dīn was nominated to the fiefs of Sanbhal and Budā'un.[7] To place two provinces under the charge of a member of the royal family was surely not a politic stroke. Ulugh Khān held the fief of Hānsī [8] and his brother that of Karah.[9] When the Sultān issued "a peremptory command" that Malik Qutlugh Khān, the governor of Oudh, should proceed to the fief of Bharā'īj, he did not obey the mandate.[10] We are told that "the kingdom of Lakhanawatī was conferred upon" Jalāl-ud-dīn Mas'ūd, whose father had previously ruled over that territory.[11] This was an evil omen, pointing towards the appointment of hereditary governors. The "territories of Bhīānah, Kol, Balarām, and Gwāliyur were placed in" the charge of Malik Nusrat-ud-dīn Sher Khān-i-Sunqar.[1]

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[1] *Op. cit.*, p. 655.

[2] *Op. cit.*, p. 787.

[3] The titles are : "the great Malik, the victorious warrior, the triumphant crusader, (who is considered) the chief of the Amīrs by the monarchs of the Orient..." (*Epigraphia Indo-Moslemica*, 1913-14, p. 18).

[4] Raverty, pp. 661-62.

[5] This gentleman revolted during the reign of Nāsir-ud-dīn Mahmūd, but he "made his submission." *Op. cit.*, p. 689.

[6] *Op. cit.*, p. 665.

[7] *Op. cit.*, p. 684.

[8] *Op. cit.*, p. 693. *Cf.* Note 8 on the same page.

[9] *Op. cit.*, p. 694.

[10] *Op. cit.*, pp. 703-6. He was also the Sultān's step-father.

[11] *Op. cit.*, p. 712. "In an inscription dated 1249 A.D. he uses the following titles : 'the great Malik,...the king of the kings of the East, Mas'ūd Shāh, the demonstration of (the glory or power) of the Prince of the Faithful....'" Raverty refrains from using the word Shāh after the name of Malik Mas'ūd, in spite of the fact that he is styled Shāh in some of the best manuscript copies of the Tabaqāt... Raverty's opinion in this matter does not carry much weight, because in view of the other titles enjoyed by Malik Mas'ūd...the simple title of Shāh is not at all honorific." (*Epigraphia Indo-Moslemica*, 1913-14, pp. 21-22.) It is interesting to notice that as governor of Koil Balban calls himself "the Malik of the Maliks of East and China." (*Op. cit.*, pp. 22-23.)

The reign of Ghiyās-ud-dīn Balban was not a happy period for the recalcitrant provincial governors. Betkurs, than whom, says Baranī, no Malik enjoyed more the confidence of Balban, uses merely a simple title—"the frail slave"—in an inscription, dated 1283 A.D.[2] Malik Baqbaq, "one of the privileged attendants at Court" and the governor of Budā'ūn, was "scourged to death" because he had "caused one of his domestic attendants to be beaten to death with scourges" in "a fit of drunkenness."[3] The espionage system introduced by Balban kept the nobles in check. "In his efforts to secure justice he appointed confidential spies (*barīds*) in all the fiefs and throughout his territories... ..And that they might discharge their duties with efficiency and honesty he did not give them too large a field of observation. He never failed to attend to what came to his knowledge through these spies, and had no respect for persons in administering justice. These spies were greatly feared by the nobles and officials, and neither they nor their sons or dependents dared to distress any innocent person."[4] The fate of Sher Khān, who was Balban's cousin and "held charge of the districts of Sannām, Lahor, Dīpalpur, and other territories exposed to the inroads of the Mughals, and who was poisoned by the Sultān because his loyalty was not above suspicion,[5] served to remind the provincial governors of their precarious position. Royal interference in provincial affairs probably reached its zenith during this period.

We have already come across some instances in which members of the royal family were appointed provincial governors. Balban made his eldest son Muhammad Khān "governor of all Sind and the other dependent frontier districts."[6] "Every year the Prince used to come to see his father, bringing treasure and presents. On the last occasion of their meeting[7] the Sultān gave him a testament of counsel.[8] Balban also appointed his younger son Bughrā Khān governor of Sāmanā. The young Prince started for his government with many excellent instructions from his father.[1] Instructions, however, were not enough. "All matters beyond his capacity were to be referred direct to the Sultan, and all orders upon such questions which the Sultān might pass were to be scrupulously enforced, without failure or excess." [2] Spies were sent to watch over the Prince's proceedings.[3] Later on Bughrā Khān was placed in charge of Bengal,[4] but even then Balban himself appointed the officials and feudatories. Before the Sultān started for Delhi he made his son understand that, if the latter should ever waver in his allegiance to Delhi, he should suffer the same fate as had befallen Tughril Khān.[5] Again, the Sultān's "paternal affection" for his son induced him to "write down some counsels for him." [6]. On the death of Prince Muhammad Khān Balban bestowed "Multān, with the other territories, the canopy, and all ensigns of royalty which he had given to the late prince" on the Prince's son Kai-Khusrav.[7] We do not know who really carried on the government of the province in the name of its "very young" [8] governor.

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[1] Raverty, pp. 712-13.
[2] *Epigraphia Indo-Moslemica*, 1913-14, p. 29.
[3] Elliot and Dowson, Vol. III, p. 101.
[4] *Op. cit.*, p. 101.
[5] *Op. cit.*, pp. 108-9.
[6] *Op. cit.*, p. 109. He had previously held the territory of Kol. (*Op. cit.*, p. 110.)
[7] The Prince fell in a battle with the Mughals, *op. cit.*, p. 122.
[8] An epitome of this testament is given in Briggs, Vol. I.

Balban, like many other emperors of Delhi, had to encounter troubles in Bengal. We are told that in the first year of his reign "sixty-three elephants were sent by Tatār-Khān" from Lakhanawatī to Delhi. But sincere loyalty on the part of that distant province was rather unusual. Barani rightly remarks: "...... since the time when Sultān Mu'izzu-d-dīn Muhammad Sām conquered Delhi, every governor that had been sent from thence to Laghnautī took advantage of the distance, and of the difficulties of the road, to rebel. If they did not rebel themselves others rebelled against them, killed them, and seized the country. The people of this country had for many long years evinced a disposition to revolt, and the disaffected and evil-disposed among them generally succeeded in alienating the loyalty of the governors." [9] Tughril Khān, whom Balban had made "Viceroy of Lakhnautī and Bengal," "assumed royal insignia, and took the title of Sultān Mughīsu-d dīn, which title was used in the *khutba* and on his coins." It is unnecessary for us to discuss in detail the steps taken by Balban to suppress this rebellion.[1] Finally, as we have already seen, he placed Bughrā Khān in charge of this province.

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[1] Baranī, Elliot and Dowson, Vol. III, p. 111.
[2] *Op. cit.*, p. 111.
[3] *Op. cit.*, p. 112.
[4] After the suppression of Tughril Khān's rebellion.
[5] Baranī, Elliot and Dowson, Vol. III, p. 120.
[6] *Op. cit.*, p. 121.
[7] *Op. cit.*, p. 123.
[8] *Op. cit.*, p. 123.
[9] *Op. cit.*, p. 112.

During the brief and inglorious reign of Kaiqubād, his father, Bughrā Khan, who had been left as a provincial governor when his son was elevated to the imperial throne,[2] assumed independence. Kaiqubād, instigated by his minister, demanded that his father should pay "honour and homage" to the throne of Delhi. Bughrā Khān, saying that the throne of Delhi "exceeded in grandeur all the thrones of the earth," agreed to "fulfil all the requirements of etiquette." A happy reconciliation was, however, finally effected.[3] Throughout this play of etiquette and sentiment the relations between the imperial and provincial governments are never clarified.

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[1] *Op. cit.*, pp. 113-20.
[2] *Op. cit.*, pp. 123-4,
[3] *Op. cit.*, pp. 129-31.

SIDE-LIGHTS ON THE CALCUTTA MUNICIPAL ELECTIONS, 1936.

NARESH CHANDRA ROY, M.A., PH.D.

IT is more than two months now that the municipal elections were held in the different wards of Calcutta. Passions which they evoked have considerably subsided and the hatchet has been buried between the rival candidates and their respective supporters. The city has again assumed its normal atmosphere and people have settled down to their normal ways of judging men and things. It is time therefore to revolve in our mind the circumstances and incidents of the elections and make an effort to deduce the lessons which they may happen to teach us.

The municipal administration touches the day to day life of the people more vitally than the general administration which is vested in the provincial and central authorities. On many a day during the year they have to refer to the Corporation people regarding the bare necessaries of life. It is therefore quite intelligible that they should take greater and more intimate interest in the elections to the municipal council than in the return of members to the legislatures. They are less carried away in this field by idealistic impulse than in the sphere of national and provincial elections. Appreciation of self-interest determines in fact the decision of the voter to a far larger extent here than anywhere else. It is also to be noted that the Councillor of the Calcutta Corporation has far greater personal share in the administration of the city than any member of a legislature may dream of acquiring in his government. The latter may help in the framing of laws and the raising of money. He may heckle the members of the Government on different occasions and try to attack and modify their policy by different methods open to him. But all the same the fact stands out rather glaringly that the actual government is not in the hands of the members of the legislatures. Nor are the administrative officers and agents of the Government quite at their beck and call. It is not open to them to write to an Income Tax Officer for reducing the tax at which the income of one of their supporters in the constituency may have been assessed. In the Corporation however the issuing of *chits* to such effect is not unusual. Not only are the councillors alone responsible for framing the general policy of the municipality but it is carried out also under their immediate supervision. They may easily see to it that a particular rate-payer is exempted from the operation of a general policy which may not quite suit his personal convenience. An English King had to abdicate the crown and suffer exile for claiming and exercising dispensing power. But such power appears to be a normal prerogative of the Corporation Councillors. They may dispense with the application of even a vital regulation in particular cases so as to humour some of their influential supporters in the wards and subserve their interests. The councillors occupying such an important and pivotal position in the administrative organisation of the city, the rate-payers are necessarily anxious to be more serious in their election than in the return of representatives to the legislatures. They do not allow their sentiments to carry them away in this matter. Emotion plays a very insignificant part. They scan the antecedents of the candidates as minutely and realistically as possible and vote only for those who may be of use to them in their day to day life.

A candidate for a seat in the municipal council must make it a point to go personally to the house of every rate-payer whose vote he seeks. The greater is the number of such visits, the more attractive he becomes as a candidate. It is true that on occasions a voter may show his exasperation at the repeated visits of a particular candidate but this disgust is only momentary and is soon replaced by the feeling that he is just the man who will be of service to the rate-payers. He is humble, pliable, deferent to his 'masters.' If as a candidate, he has made it a point to visit a rate-payer's house three or four times, as a councillor he is not likely to go back completely on this practice and may be expected at least to offer a cordial welcome to a voter as he sees him at his house on business. On the other hand a candidate who for one reason or another finds it difficult to move from door to door and thinks it enough to announce his candidature only by proxy has little chance of support. He is marked down at once as high-browed and stand-offish. He is regarded either as not serious at all about his candidature or as too proud to see his constituents. Whatever may be the interpretation of his conduct, his chances of election fade away.

House to house canvassing by the candidate himself imposes upon him a strain which leaves its traces for long. Most of the wards [1] are two or multi-member constituencies and the number of voters is hardly lower than five thousand. It can only be imagined as to how much of time and physical energy a candidate must be prepared to spend if he is to see every one of the voters and that some times twice or thrice. If he is to rise, in this respect, to the standard expected of him by the rate-payers, he must begin his campaign at least four months before the polling day. But in the loss of so much time and energy, those alone who have no profession to attend to may indulge. It is time that some of the constituencies which are at present multi-member are sub-divided into smaller one-member units. There may be some difficulty in this respect with regard to the wards which return by joint electorate both Hindu and Mahomedan councillors. But in regard to the wards which happen to elect only non-Mahomedan members, no such complication arises. If it is thought that the present-day wards are organic units comprising organic groups of people and sub-division on that score is undesirable, the sooner this illusion is dispelled from the mind, the better.

All the wards are more or less artificially carved out units and have little distinctive features of their own. There is very little of difference in traditions and outlook between the rate-payers of ward No. 3 and those of ward No. 4. Nor is there a clear landmark between the two wards. Similar is the case everywhere else as well. Localism is indeed an inborn tendency with men, and simply because a group of people has been formed into a ward, it may feel pride in its progress and work in its interests. But unless the ward is a very long-standing one, the local sentiment cannot be very strong. The administrative districts of the province were originally nothing but artificial units carved out for fiscal purposes. Redistribution of these districts was in the beginning very common and people did not mind being separated from one of them and associated with another. Gradually however, separate traditions were created and a district patriotism is now an important feature of our life. It will be very difficult now to cut out a slice of territory from one district and tack it to another. The people belonging to one administrative district have been accustomed for more than one century to look to the same headquarters for the protection of their person and property, for judicial decisions in their disputes and for the improvement of their economic and social conditions. Common bonds have been forged as a result of living for long under the same fiscal, judicial and police authorities. In the municipal wards of Calcutta however there is not much of an opportunity for developing ardent local sentiment. Excepting for the fact that they happen to elect the same councillors and look to them for service, there is no other factor which may bind together the people of a ward and distinguish them from other groups. No local sentiment will in fact be violated if some of the wards are sub-divided into smaller and more manageable units. This will make the task of the candidates easier both financially and otherwise.

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[1] One-third of the wards (eleven) is single-member constituencies. See Schedule III (to the Calcutta Municipal Act, 1923).

If elections are run on party lines, two-member constituencies have a disadvantage from which mono-member wards do not suffer. When it is rather uncertain that both the candidates run by one party will come out successful, some kind of jealousy creeps into their relations. Joint action is then thrown to the winds and not unoften a secret unholy electoral alliance is patched up between one of them and a candidate of the opposite group. It is true that if party organisations are very strong and sense of party loyalty is very great, such jealousy may not be allowed to grow and the electoral camaraderie may be maintained between the candidates of the same party label. But in normal times in Calcutta party organisation usually goes out of gear and it finds it difficult in the absence of funds and workers of its own to impose discipline. It should therefore be expected that monkey tricks will on occasions be played by some candidates against their comrades. If they are to be avoided and party weakness screened from the public view, double-barrelled constituencies should be replaced as far as possible by single-member ones. In the latter as only one member is to be elected, there will be no occasion for a party to set up two candidates and consequently there will be no occasion also for internal jealousies and squabbles. This will make for some kind of honest and straightforward camaraderie in our civic life—a virtue that is very much on the wane at present.

It has already been hinted that the rate-payers expect the councillors to do for them certain pieces of work and oblige them in various small and minor matters. In course of the electoral campaigns, it becomes easy to get an idea as to the demands of the voters in this respect. As the candidates approach them from day to day, they are not long kept in the dark that the rate-payers including even the most enlightened people attach little importance to the honesty, the general ability and the deliberative skill which some of the candidates may happen to possess. Now and again indeed they may speak a few words in appreciation of the ability with which certain sitting councillors may have guided the policy of the Corporation and may bear testimony to the industry and honesty with which they may have discharged their duties as members of the committees. But their heart is not in such work of the councillors.

What they prize in them is their readiness to listen to the petty grievances of the rate-payers. Their unfiltered water tank has run dry and the flush has ceased to work. Immediately they run to the house of the ward councillor and invite his attention to this civic ailment. The dustbin has been placed in front a house and it must be removed a few yards off. At once the councillor is remembered and his services are requisitioned. The drain has got clogged and water-logging in a house has been the result. The ward councillor must now make it a point to come to the rescue. In fact his house must be open all day long to people with such grievances and he must act as a good Samaritan to them in all their petty ailments. It is not for the rate-payers to remember that there are salaried municipal employees to attend to them and a letter to the district office may bring them proper satisfaction of their grievances. It is complained that such letters to the municipal officers usually bear no fruit. They are filed and pigeon-holed. At best a week or ten days later an acknowledgement is received and hope is held out therein that some action is contemplated. This complaint is not always true. Some delay may no doubt be made in answering the call and rectifying the grievance. But the rate-payers have no patience with such delay. Instead of approaching the officers, they therefore resort to the councillors and think this procedure to be a short cut. It is for the councillor now to write to the officer concerned and make him attend to the work.

This practice of using the ward councillor as the medium and the post office is to be deprecated from all standpoints. Unnecessarily it eats up the time of the councillor and surely it is pumping all sense of responsibility out of the Corporation officers. They are getting accustomed to the practice that they are to do something for the rate-payers only when the appeal comes from the councillors to that effect.

It is time that both the councillors and the public are awakened to the danger of this vicious practice. A new tradition must be fostered so as to stop the habit of the councillors of making direct requests and appeals to the permanent officers. The latter must be left free to do their work in their own way, checked and supervised by their own official superiors. In case the grievances of the rate-payers are not properly and reasonably attended to, they may inform the councillors of such dereliction of duty and the latter may bring it to the notice of the Chief Executive Officer. If he takes proper action in one or two cases of negligence of duties, the whole staff will be awakened to the reality of the situation and get back to the habit of punctual work. Of course the existing tradition, however vicious, cannot be changed until the Chief Executive Officer ceases to be a temporary incumbent.[2] If he is permanently installed in office he will have no incentive to placate the councillors and may become independent in his relations to them. And if his independence grows, that of his subordinates is strengthened as well. Secondly, many of the subordinates now hearken so much to the councillors simply because they know that their prospects of promotion in service depend far more upon the latter than upon their own Chief. If the case is reversed, the officers of the Corporation will cease to be at the beck and call of the councillors. Any way the existing situation should not be long tolerated and must be changed.

The ward councillor is also expected to stand by his constituents in the reduction of the rate at which their house may have been assessed by the department concerned. He must take the rate-payer personally to the Deputy Executive Officer in charge and plead for lowering the rate.[3] As already pointed out, the excutive officers are appointed only for a limited period at a time and cannot often disoblige the councillors. When therefore the latter carry some rate-payers to the office of the Deputy Executive Officer, they usually succeed in their mission. This way it will be found if a sifting impartial enquiry is made that many of the houses in Calcutta are under-assessed and the Corporation has to forego a large income on this account. The municipality has again a number of building regulations according to which the houses have to be erected.[4] There are many rate-payers who think it necessary to violate them in the building of their houses or in adding to and altering them from time to time. They expect the ward councillor to see that the hand of law does not come heavy upon them on this score. A professional man again has under the municipal law to take a license on the submission of the proper fee to the Corporation.[5] He may however desire to avoid it as long as he can. He approaches the ward councillor who is expected to request the clerks of the license department to sit upon the case and issue no notice.

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[2] Section 51 (Calcutta Municipal Act, 1923). It makes it obligatory for the Corporation to appoint the Chief Executive Officer and empowers it to appoint two Deputy Executive Officers for such periods as the Corporation thinks fit. Usually the term for which an officer is appointed is three years.

[3] Sections 137 to 140.

A councillor who ungrudgingly attends to these calls upon his time becomes the prize boy of the rate-payers. He acquires a reputation for 'doing his duties'—a reputation that stands him in good stead at the election time. Busy professional men and persons with the true interests of the city at heart cannot compete with him in this field. They cannot entertain the rate-payers' grievances at all hours of the day nor can they possibly minister to them in their unreasonable and sometimes illegal demands. They cannot on this account enlist the enthusiasm of the rate-payers on their behalf and even if they are returned once or twice to the Corporation, ultimately they find it out of the question to retain their seats. Sooner or later they are replaced by more pliable men. This way the city municipality has been deprived of some of the most honest, dignified and in all respects capable councillors.

For the first time in Calcutta, currency was given, before the general municipal elections this year, to a point of view which, if widely accepted, will undermine further the little efficiency of which the city administration may still boast. The President of the Congress Election Board was himself responsible for setting the ball rolling in this matter. It was his deliberate opinion, expressed almost from day to day in his letters to the press on the eve of the elections, that the candidates who had already put in two or three terms of work in the Corporation should retire in favour of the new aspirants. It was, he appeared to think, a question of giving chance to fresh men to render service to their city. This is a dangerous doctrine smacking of the principle of rotation in office which has undermined so much the stability, respectability and usefulness of American public life. There might of course be candidates who in their past terms of office in the Corporation Council had run counter to proper civic ideals and gone against the first principles of the party on whose ticket they were returned. It would be reasonable and justifiable to give cold shoulder to them and set up new and more deserving candidates against them. It is in this way alone that fresh blood should be introduced in the city council.

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[4] See Schedule XVII.
[5] See Schedule VI.

But to reject the candidature of experienced men in the name of giving encouragement to fresh and promising young men is a step fraught with evil consequences. The democracy everywhere is rather fickle. It goes in for novelty and change. It also becomes jealous of a man who has been sufficiently long in office. This being the natural inclination of the demos, it may catch, with avidity, at the principle of replacing the sitting councillors by new men. If the electorate becomes once familiar with this principle it may soon harden into a tradition and all experience and wisdom may disappear from the city council. In the British municipalities councillors with fifteen to twenty years of service are not a rarity. I do not mean of course that people who have become fossilised by age should still be allowed to be returned to the Corporation simply because they have held the seat for years. Dr. Hugh Dalton of the British Labour Party proposed some time ago in a publication of his [6] that just as there were age-limits in the permanent services in every field of work, so there should be age-limits for membership of the House of Commons as well. Such membership entailed strenuous work and demanded an elastic mind which might react to the exigencies of new situations and changed circumstances. The duties of a councillor of the Calcutta Corporation are also sufficiently onerous and demand that industry and alertness of mind which are not expected of very old men. Their candidature should therefore be discouraged by all means, however long may be their experience and however ripe may be their so-called wisdom.

The services which the rate-payers expect of the ward councillors inevitably incline them to 'localism.' They invariably demand that the councillors representing the ward must be resident therein. There is no such provision in the statute governing the constitution of the Corporation. But in practice it is seldom true that the rate-payers entertain the appeals of a candidate from 'outside.' A gentleman, though a resident in ward No. 27, has been indeed returned by ward No. 8 to the Corporation in the recent election. But possibly the fact that he happens to be the President of the Congress Committee of the latter district has been too strong a recommendation to be countered by localism. Another gentleman has also been returned by ward No. 27 although he happens to reside in ward No. 22. It should however be known that his house is within easy reach of the rate-payers of the ward he now represents. Even still his candidature as an outsider was influentially opposed by local people and it is only because his ward is a newly created suburb and has not yet settled down to traditions of its own that his candidature has been successful at all. People are loath to walk a mile and more to see the ward councillor. As far as possible they want him to be at their elbow. On this ground, if the ward is a big one and returns two members, they demand not unoften that the two councillors should be resident in two portions of the locality. This is indeed localism carried to an extreme. But so long as the popular conception of the councillor's duties does not die out, it will continue to be an important factor in the municipal elections of the city. At present the disadvantage of localism in Calcutta is not very overwhelming. Suitable candidates are available practically in every ward. But there is the disadvantage that when an able, efficient and experienced councillor incurs the temporary displeasure of the rate-payers of his ward, he cannot transfer his candidature to some other locality. He will be required to be out of the council till he regains the support of his own ward.

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[6] Practical Socialism for Britain (1935), p. 41.

As the election campaigns are started, the rate-payers may form some preliminary opinion about the different candidates in the field. But this opinion changes as the days roll on. Most of them want to be on the right side at any cost. They do not like to back the wrong horse. Their inclination is to vote for the winning candidates. We have already seen that they are impressed only by the candidates who pay them personal visits several times during the period of the campaign. But it is not enough that a candidate should see the voter himself at intervals of ten to fifteen days. He must make it sure also that his name does not disappear from the mind of the voters during the intervening periods. He must be so arranging his campaign that their attention to him is compelled at practically all hours of the day. As a rate-payer rises in the morning and opens the daily paper, he must be requested through its columns to vote for so and so. As he then finishes his morning tea and thinks of whiling away an hour before taking his bath, his house must be invaded by a number of canvassers appealing either to his patriotism or to his self-interest on behalf of that candidate. As again he proceeds to his office he must be reminded, by the placards on the way, of the same candidature. It is not enough that the same placards should be hanging every day. Their colours should change and their designs vary from time to time so as to break the monotony and compel fresh attention. In the bus or the tram car which carries him to his office, he must again find people talking about this candidate and discussing favourably the chances of his success. In the office itself, he must see his comrades reading cheap and ephemeral journals which contain pictures of this gentleman and paragraphs about the prospects of his victory. As he then returns from his office and tries to engage in a gossip on the open corridor of a neighbour's house, he must hear a medley of noise which he should scan to interpret that the rate-payers must vote for the same candidate.

This scouring of the ward by an army of canvassers and placards, this arrangement for making noise for several hours of the evening and lastly this requisition of help from a not very honourable section of the press entail an expenditure of money that carries all but the rich beyond their depths. Besides, as the candidate earns the reputation of spending handsomely and making proper arrangements for the election, he is besieged at once by the members of the local clubs, musical parties and many nondescript associations. They promise their help if only he renders them some financial assistance. If he demurs, he alienates them and stands the risk of their opposition. His organisers therefore urge liberality and he is goaded to make some large payments. Election has thus become in most cases an affair of money. Very few men without a long purse may expect to win it. Before the polling day arrives, a gentleman who takes his candidature seriously must spend seven to eight thousand rupees in average. On the polling day, he must issue cheques for another two to three thousand rupees. His patrol bill itself on the polling day exceeds, in some cases by a wide margin, Rs. 1,000. In a two-member constituency, he is expected to have at his disposal near about a hundred and fifty cars. Apart from the expenses of petrol to feed them during the whole day, the task of collecting so many cars is in itself a baffling and hopeless one in the case of many candidates. Unless in fact they are very influentially connected, it is impossible for them to make arrangements for conveyance on such a scale. The voters do not usually live very far away from the polling station and may easily walk to the booth and record their vote. That way they may maintain their independence to a greater extent and save the candidates a lot of trouble and worry. Some of the voters indeed are found to follow this golden rule. But the majority of them expect the candidates to provide them with conveyance. The problem of finding the necessary number of cars on the polling day has consequently become an acute one. It places the candidates with short purse and of middle class affiliations at a great disadvantage. It is time that our legislators should lay their heads together and so revise the election rules as to solve this question satisfactorily.

(To be continued.)

A BROTHER'S SHADOW

(*A Social Sketch.*)

" KUMARAGURU."

Note.—The characters are purely imaginary and have no reference to living personalities.

I AM a practising doctor, striving after some literary expression. My profession has brought me into touch with men and women, and I have gained some understanding of their motives and ideals in life. Their confessions and last words before losing consciousness have always set me thinking, and I have often asked myself the question—" Can any love exist and flourish between two brothers born of the same parents " and the answer has generally been " No." Would not the early competing for the affections of the parents inudce a feeling of rivalry amongst the brothers, and would it not be implanted in them especially if they are born successively ? Will not the elder child generally feel the younger an usurper of the mother's milk ? Surely these submerged emotions must make themselves felt in adult lives. As the Tamil proverb goes: " A brother is a PANGALI " (or a co-parcener) and consequently no love is lost between them. The same feeling Galsworthy has so beautifully depicted in the chapter on " the death of Aunt Ann," in his *Man of Property* and developed later on in the *Forsyte Saga.* Despite Valmiki's epic (the *Ramayana*) portraying the brotherly affection of Rama and Lakshmana, or Bharata and Satrughna, I am fully conscious that no real love can subsist between brothers even born of the same parents: If one is generous or kind to his brother, I would conclude that he would be so even if the latter were not a brother. The chances for rivalry and jealousy, the later prosperity or poverty in which their lot may be thrown in adult life, the jealousies of their wives, the character and fortunes of their children, all go to keep them apart; and to say " I love one as a brother " seems almost a travesty of truth. Perhaps, where a large difference of age prevails, the elder may feel a genuine sympathy, as he would have petted the younger as his own child, before he had one of his own: the younger would feel so distant from the elder, and the feeling would be reciprocated as mere respectfulness, but it is not love and a mutual understanding and friendship. Brotherly love would flourish only if each of the brothers has sufficient sense of self-respect and charity in the Biblical sense.

Perhaps we have misunderstood Valmiki. Has anyone noted the fact, often overlooked, that Lakshmana is not born of the same mother as Sri Rama, nor Bharata from the same womb as Satrughna? The two uterine brothers have separated and have cast their affections on another step-brother! I have, several years ago, come across a unique dying declaration of a stalwart man of middle age, looking well below his years—so well built and healthy he seemed—and his last gasping words were: "This is the unkindest cut of all. I can never forgive Valmiki for not having handed down to posterity any name to......" Can you guess the name? I had known this gentleman from his adolescence, he having been my fellow in the collegiate classes. I shall call him Sa. He was a bundle of contradictions in himself; gentle and sympathetic towards others, but stern unto himself in bodily and mental discipline bordering on asceticism. How came this youth to be so was the problem to me as a student of mental therapy? Dame chance brought me to live in the same town, to be a close friend and family physician of his, in later life. Some of his notes and diaries were left in my possession for use as I may list, should any good result by their publication, telling the tale of the "Sorrows of Man."

The story of Sa is interesting from the age of 16. Before I quote from his diary to illustrate the emotions which have been agitating him since then, I shall relate a few incidents of interest in his family life—concerning his father, mother, brothers and sisters, as gleaned from the notes before me. His father, of an independent frame of mind and strong will, was a teacher in a mofussil college in C——. Besides teaching English and Mathematics, the father largely interested himself in the physical culture of his students, boldly impressing on young minds the Grecian ideal of the beauty of the human body. He had been a good athlete in his younger days, taking part in feats of strength and pugilistic shows. Besides, he was one of the best swimmers. Though he had kept up for himself heavy-weight-lifting and other strenuous exercises, he advocated for his students exercises with light Indian clubs which make the arms supple and hardy, though not rigid and heavy. The family was lower middle class, according to Indian standards, did not observe purdah and could not afford a servant.

The boy idolised his father who could pose for a Grecian statue, and he had the greatest admiration for him. The boy seems to have inherited all the goodness of his mother, who, though she could barely read her vernacular, was an ideal wife according to the Hindu *Dharmasastra*, knowing nothing of value beyond the heroic stories of the epics of the *Ramayana* and the *Mahabharata,* and a few ballad songs of these heroes, besides the culinary art. The boy was just about to leave for higher studies in the Presidency town—to be away from his parents for the first time, when his mind was full of the hopes of the larger world he had wished to see, and of his bright future intellectual career. But his younger brother, whom I will name Pa, although four years younger, was ahead of the elder in intellect, age for age, and was only two classes below him. Pa was more precocious but the father was proud of his eldest son for his health and beautiful build of body, but for all qualities of mind was more proud of the younger, who was rather of a wiry mould and spare. Although the elder was very much above average in abilities (he took a first class in his Intermediate Examination), the precocious talent of his younger brother threw him into the shade. Their sister, aged 10 years, was, according to the ideas of that epoch, betrothed to a young man, a class-fellow of the elder son, and was brilliant. After an eight-year interval, there was a little girl, now about two years, going about the home like an angel. The expenses for the marriage of Sa's sister swallowed up most of the savings of the father, and even laid an encumbrance on the ancestral inheritance.

Time passed. Sa who proceeded to the Presidency town for higher studies was flush with all that he saw and full of buoyancy; perhaps the sea air was responsible for it. During the summer vacation he went back to the parental home. It was the season for hymeneal rites in the days before the Sarda Act, and here I shall quote from the diary of the young man:

"My father wants me to get married, that is, betrothed 'sacramentally' to a young girl, for life. He has selected a bride for me. She, I am told, is a daughter of a co-teacher of a local high school. I have not seen the girl at all. Father called me aside and said: 'I propose to get you married to the daughter of Ni. You know, I have got into debt over the marriage of your sister, but I do not want to enrich myself by selling you to the highest bidder, as is the custom in modern Hindu society. I propose to take for you, Ni's daughter; you know your mother now is an invalid also,' thereby meaning that the bride-elect will soon be a helpmate to mother. "Mr. Ni has been worried over his daughter aged 12 as our religion requires that daughters should be betrothed before puberty—I am not sure that this is right, but I doubt whether I can break the existing law on this subject. How far it is legel to *declare* any marriage in Hindu society as a post-puberty one is still a question for the courts to decide, since every marriage has to be viewed in relation to the welfare of society. I desire to set an example to the present generation that I am not one of those who deem the fathers of girls as judgment-debtors of the parents of boys."

Suffice it to say that Sa was married to the girl of his father's choice. It was a quiet function in which the sacramental part was duly emphasised. The effect of the marriage on the boy's emotions is best described in his own words:—

"I have not stated to my father whether I had any views on the subject of marriage, and I was simply led along in implicit obedience to his will, which I dared not oppose. I trusted him entirely, that whatever girl he had in view for me would be the best for me, considering that he had moulded both my mind and being. I wonder why I am fair-coloured. Is it that some of the West-coast blood with a different strain runs in us, and why I have been wedded to one who is swarthy of the East-coast? As our eyes met in the ceremony of garlanding, the woman garlanding first (*i.e.* choosing her partner),—India has still not lost her sense of chivalry, though it is kept up only in form and not in spirit—my face seemed to have lost all colour, when viewing the girl whom I am wedded to for life. Not that she was not comely, except for a little squint, but her swarthy colour gave me quite a shock. How shall I live my life through having sworn before the sacred 'Fire' that I take this woman unto my wife for the realisation of Dharma, Artha, Kama and Moksha, meaning Righteousness, Wealth, Love and Salvation. Even the little incidents of innocent play during and after the ceremonial have all been very painful indeed to me. The proverb 'that a crow pecks at a lemon' seems to have been reversed in my case. The proverb probably means that it is felt right that a swarthy male can carry away an Aryan or fair-coloured bride. In my case, it has been as though the adage has been varied—a fair-coloured parrot nibbled at *jambu-phal* (the fruit of jhumblums). I, who glowed warm with the romantic tales of the *Idylls of the King*, do I feel that this maiden would urge me to 'noble deeds' and raise me from 'half brute to man'? All my will-power for work and worldly ambition seems sapped in me by this one event, in which I have been a silent actor. It is enough if I act good and seek knowledge for its own sake."

To proceed with the story. Sa took his Degree Examination and even his Master of Arts degree in the college of the Presidency town. Though he could have easily been the first in the specialised courses, he always endeavoured to be the second in his examination. His ambition for achievement had no spur and the winning of intellectual laurels seems to have been checkmated purposely, as he always imagined, "To what fair eyes shall I bestow these laurels of mine if I should win them?" He sought to forget this event of his life, and stayed away from his father's home for these four years so as not to meet the partner assigned to him for life till he decided what he should make of this affair. I have said that the sister's husband was a class-fellow of his. During the vacations, Sa found it convenient to go and stay in the house of his brother-in-law, for whom he had developed a deep affection. It was this young man whom he had allowed to go over him in his class and university examinations, for he felt that though he could easily excel others, it was not worth his while to compete for appreciation and the world's regard for his mental powers. This indifference to the so-called competitions seems to have come first on him in a 100-yards race in his college. Another class-fellow who was his second generally in sports was sad one day, and Sa overheard the latter's soliloquy: "Why am I pitted against this youth and can never win the first prize?" Sa's pity was aroused, and he henceforth saw, once for all, the futility of worldly success, and this way of self-surrender became a second nature in his intellectual career also. So he withdrew much before time from his last examination paper, just to avoid getting the first place.

Meanwhile, the younger brother Pa, who resided with his elder brother in his rooms in the Presidency town during the last two years of his stay, had come out with academical honours, as a medallist in Economics, and was preparing himself for a course of study in Law.

After the lapse of four years since the event of his marriage Sa's father was thinking of the consummation of his son's marriage as usual in Hindu families, as the bride was approaching sixteen years. When the topic was mooted in the home, Sa could only say: "Mother, I propose to live the life of a bachelor in effect." Sir Galahad and the vision of Sir Launfal rose up in his mind's eye as he uttered these words. When the father got to know of this, he understood that the son was repressing his natural desire and asked the forgiveness of the son for having failed to consult him before marriage. He was sorry for having been carried away by his desire to befriend the companion of his youth, with whom he had formed the alliance. But the die had been cast and it was too late to recall the act. The brothers talked about the subject. Pa who was proud of being a medallist in the Degree Examination, and impetuous at the age of 16 with his ideas of Malthus's *Essay on Population*, in the course of a discussion said: "You have no business to marry in the real sense of the term, till you can maintain a family." When the elder brother suggested that it was his father's wish that his marriage should be consummated, not that he did not understand his responsibilities on the subject of bringing forth children, the younger brother's sarcastic reply was: "Your wife, dark as she is, is she a celestial Rambha (a courtezan) to captivate others? Why should you be concerned about her purity and accede to your father-in-law's wish that a grown-up girl should stay only in her husband's house." The conversation, it need hardly be said, hurt the elder; strong as he was, he felt he could throttle the younger delicate youth of sixteen for the insult—but his anger passed off and gripping the younger's arms, he said "You little know the meaning of your words." Shortly after this episode, and before the sacrament of consummation, their father in trying to save a schoolboy's life in the Monsoon torrents of the near-by river was carried away in the stream. The need to earn a livelihood stared Sa in the face. The problem of hunger had to be solved: what grieved him most was that he had no chance to speak to his father, after the memorable day when the understanding father sought forgiveness. He felt all the more bitter towards life. The only bright spot which dispelled the gloom was the circumstance that the sister's husband had obtained a fairly lucrative appointment in the neighbouring Indian State, and the elder of the sisters left them. Some time later, Pa also was off the hands of his elder brother. On a recommendation of the college professors, a High Court Judge in the Presidency (I shall call him Da) decided to bestow his daughter of 12 years to Pa who was gaining reputation as a brilliant and versatile young scholar. The two brothers also seem to have discussed the problem of Pa's marriage. The elder, who was worldly-wise, and who had lived longer in the Presidency town, knew of certain love affairs of the wife of Da, and advised the younger in terms of the Indian proverb: "Marry a wife after looking at the conduct of the mother." The younger brother, however, felt that the advice was very stupid, since the offer of the Judge's daughter had fired his ambition to start life well and to continue his career in Law, and he asked with some asperity: "Is it that you do not want me to rise in life and to enjoy the good things of this world, or is it a question of 'sour grapes' with you, because your wife is dark as pitch and I shall be getting a bride both fair and rich?" The elder brother finding himself thus misunderstood, left him alone. The mother, the natural guardian, was, however, taken in by the worldly advantages offered to her son and gave her consent to the marriage. The elder only fondly hoped that all would go well with the younger brother in his later life; the two brothers parted for years to come.

Sa then decided to cut himself off from all his early surroundings, and to go to a province far north to start life there afresh, where nobody would know him or his wife. He was soon to face the duty suddenly forced on him of looking after his mother and his younger sister. He decided to take up an appointment in the far north as a teacher, which would enable him to cherish his love of innocence, as he would be in touch with children every day. He dreamed that, as a teacher, he would press on each youth the sense of right and wrong in human society and mould their character for good. Concerning his wife, he was unable to make up his mind for long, and he was discussing within himself the rights and wrongs of whether he should take his wife with him to the distant land, or not. The father's death and the ceremonials connected with it had brought the wife into his house, but they had not lived as husband and wife. For to live so, he felt, is degrading to his moral nature, unless he could find something in her to love. The social duty of *affording her a roof* had been agitating him, and as his mother also was an invalid and required some personal help, he finally resolved to take his wife with him and provide for her, as he would further need the assistance of somebody to look after the household. Besides his school work, the household work kept him engaged, and he began to educate his little younger sister, whom he loved as a child. The intellectual education which he expected in his own wife, he began to undertake for the sister, and devoted personal attention to it. The little girl was a spokesman as it were, between the husband and wife in connection with the little needs of the family household. Some time elapsed. In the strife and turmoil of his emotions and of the ethics of good sense and good conduct, which had been instilled by his upbringing, he began to question himself : "Shall I simply burn for the taste and knowledge of woman, or should I live the life of a householder with the originally unwanted wife?" Am I to take the world as it is, and take this woman unto wife, which the social institutions in which I have been born have brought me, or should I simply wreck myself and lead a dissolute life? This woman has left her father's home, unprotected, and apparently society expects that I should discharge my trust. Or should I, as I knew in the houses adjacent to my rooms while at college, mix with fallen women who were eking out their livelihood by selling their bodies to satisfy their hunger, and so completely wreck my physical health, which had been handed to me pure and strong, and for which the risks are great? I acted as an ideal son in obeying the mandate of my father at the time of marriage, the ideal presented to me by the hero of the *Ramayana*. Shall I or shall I not act the ideal husband towards this woman, who has implicitly followed me? Valmiki represents the monogamic ideal in marriage in Sri Rama and what mental difficulty there was for him to live so when he had met the best of women. This poor woman is innocent of all the turmoil in my brain and she has nothing but winning smiles on her face since treading my threshold, though I have not, since the sacramental betrothal, seen her for at least four years. Wherein does lie this difference in attitude towards happiness? Once only had I seen her in tears when she had to be persuaded to wear glasses to set right her squint. Does my mere presence and living under my roof suffice to make her happy? Does she adore me like a God who will pour forth his grace in due time?

It is not necessary for me to dilate on the later events of how Sa idolised this woman and found happiness in her. Some understanding was created in him by the constant companionship in the earlier period of looking after his mother, who since the decease of the father had been gradually pining away with the austerities which she imposed on herself as a widow, and with the sorrow of the sudden loss of her lifelong companion. The little sister, too, whose education was taken up so seriously by him and in which the wife also took part, so far as the vernacular part of it was concerned, brought about some common understanding between them. It is sad to relate the final parting from his mother, who at her last moments finding the son leading an ascetic life, though wedded, bereft of any marital joys, called them together, placed again her hand in his and said to the son—"You little know and understand the perfect good nature of the wife that you have married. Let me say that our religion commands us to bring forth at least a son in our earthly life that he may offer prayers to the preceding generation for their welfare during journeys beyond death before rebirth into this world, and it behoves you not to lead this rigorous life." It is also sad to relate that the poor little sister too on whom both of them bestowed attention soon after passed away in an epidemic, so that Sa found himself alone and starved of the love of a human soul. The death of the young sister brought them together in sorrow and at last he began to find his joy in companionship of his wife. The natural health the wife had was attractive and alluring enough to let him find connubial bliss. It is also unnecessary for me perhaps to state how intellectually they soon found themselves as comrades in the study of the great literatures in Sanskrit and English, which he sought to teach her. In good time two children were born to them—the first a daughter—a replica of the father and fair in features and the second a boy, two years younger, who resembled the mother. Years passed by and yet they continued to be in the same place, finding delight in their growing children. Not that he had forgotten his brother or his living sister, but the poverty which he had chosen for himself in the earlier years and the distance he chose to live from them seems to have cut him off from his kith and kin.

Pa's career is also briefly told. After he had completed his Law course in India, he had been financed by his father-in-law to go to England and to appear for a competitive examination for high Government service. He had come back unsuccessful to India. He was admitted to the Bar in England. His costly European ways, and the habits which he had contracted of smoking and drinking liquor, seemed to the elder brother a sacrilege and they did not seem to want each other's company. The younger brother flourished in his practice at the Bar when he came back and he became one of the leading barristers in the Presidency town. As luck would have it, he found himself at the age of 58 to be the youngest High Court Judge. Mrs. Pa's health had been shattered by her irregular habits and at last the surgeon's knife had to be applied to save her life. But the marital happiness of Pa was doomed for ever. His family life was however not very happy because of the wayward and wanton ways of his wife. They had a son who was subject to fits, and finally became a ne'er-do-well. It was at this time during a vacation the younger brother cherished the idea of spending his holiday in the seaport town where his elder brother lived and found him in a small three-roomed cottage off the town, and leading the simplest life which one could imagine. The elder brother's children had grown up to be healthy and good-looking, as also cultured like their parents, for the parents did nothing else but look after their education. His daughter was then sweet seventeen, had been going to college in the place and had perhaps one of the best musical voices in the town.

The boy, who was younger, was also inclined to be a great original thinker on "Numbers." The conversation of the two brothers at their first meeting after years of separation may be here dwelt upon. Sa presented his children to their uncle. Pa enquired whether they were the children of the wife whom Sa had first married and when it was confirmed, Pa was all astonishment. When Pa asked why Sa's wife had not come to greet him, Sa replied suddenly she is a PARDANASHIN. He then became conscious of the fact that though he loved his wife, aye worshipped the very ground she trod upon, he had not the courage, as of yore, to acknowledge her as his wife before the world. Pa observing the talents of his niece and his nephew, offered monetary help to enable a suitable marriage for the girl and the higher education of the boy in Europe. The elder brother wanted not the help and desired to be left alone. The girl was singing a song in her room, and Pa praised her voice, when Sa, recollecting the long-forgotten insult said: "Do you want to help me as you consider her a celestial Rambha ? " Pa went away abashed. The offer of help savoured to Sa as if Pa wanted to rob his brother of the credit, if any in the world's eyes, for all the infinite pains and labour of love which Sa and his wife had put in for the sake of their children, who were naturally talented, to enable them to shine in the world. The offer breathed to Sa a spirit of condescension, hurting his self-respect.

As luck would have it, the girl came to be known and heard of by a young man who had won a high place in a competitive examination and was entering a coveted Government post, and he sought her hand in marriage. The father was satisfied that, after all, he had not thrust his girl away from him as an "unwanted wife."

A couple of years later, his son Ga, whose intellectual merits were recognised by the University, was sent abroad with a scholarship to conduct original work. Sa now feared his good luck. He was afraid the gods would be jealous of his happiness. And so it was. His wife suddenly passed away. The last words of his wife to him were "You have been so good to me." Her parting look however assured him of her consciousness of his unselfish love for her—body, mind and soul. He was left alone in the world with nothing to do, or look forward to. His solitude seemed to affect him and he was just thinking perhaps of going to live with his daughter, when news reached him of a great distinction bestowed by a foreign University on his son. But confused with the joy, was a sting of lasting regret, when the following bit of news appeared in the newspapers:—

"*From a correspondent.*—Mr. Ga, who was recently sent by the University abroad with a scholarship has been awarded a foreign intellectual distinction, a very coveted one, which India should be proud of. It may be added that the young man is a nephew of Mr. Pa our talented High Court Judge. The readers may be aware Mrs. Pa was also recently awarded a medal for social work by the Government."

The elder brother *believed* the note to have been written under the instigation of his brothor Pa who seemed so envious of his son's renown and did not care to mention even whose son he was—as if Pa was responsible for the care, the nurture and the fruition of that talent. This set the elder in a brain fever. He asked himself, "Why is this younger brother of mine interested in my son, and how is his ego satisfied in publishing that my son is his nephew? How does the success, which surely is not his, add to his "self."

The fever never left him, and I the doctor attending on him realised accidentally that something was working in his brain, which would not allow the fever to subside.

"Is this all that I have gained in my life that I should be nameless, a nobody, to be born the brother of one well-known person, whose painting may adorn even during life the walls of the High Court of Judicature, and to be the father of another world-renowned man? Valmiki is quite unjust for not giving a name in his epic to *Agastya's* brother, though he mentions the brother in the same breath as Agastya (a well-known saint).[1] I do not mind if I am not known as the father of a great man, nor is there any need of it, since truly enough the Vedas say: "Wish thy son to be greater than thyself." How is Mrs. Pa a greater woman than my wife? Why is it that Jesus said, "Thou shalt forgive thy brother who has offended thee, not seven times only, but seventy times seven." Is it that Jesus believed that it is really hard for two uterine brothers to love each other? Mere forgiveness is not synonymous with love. I hope the spirit of my father and mother would rest in peace for the little I have done for the next generation." These were his last words which he scribbled in his diary and lay unconscious. I wired to the younger brother to arrive, so as to seek the elder's forgiveness that the fever may subside, but the telegram was unheeded.

I performed the last obsequies of this dear friend of mine and I became a wiser and a sadder man, repeating to myself the ideas of Browning, whose works my friend would constantly read:—

"What the world weighed not *in this man*, weighed with God."

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[1] See *Ramayana*, Balakanda, Canto I, Sloka 42. K. G.

VINDICATION OF A NEW APPROACH TO THE PROBLEM OF ERROR

Makhanlal Mukherjee, M.A.

ERROR is neither an isolated nor a trivial phenomenon. It seems to dog every step of human thought and taints even the fairest flowers of knowledge with a melancholy hue of disappointment. Howevermuch we try to pin our judgments to the minimum, the barest possible of assertion, there is always left a residue of uncertainty, for, every judgment, if it is significant, must characterise something beyond the present. This is how error has its roots deeper than it seems and the uncertain residuum has a way of elusiveness characteristic of its own; it cannot be held fast and determined in a system of experience whether as a hard, stubborn fact or as a generic or evolutionary concept, or even as a constitutive or reflective relational category. It can be all this; it can be real or unreal or both or neither ; it can be a fact or a concept or a relation ; it can have a presentative or a representative character ; it can be a dream-image, a necessary illusion or a mere hallucination ; it can be private or public as much in regard to its content as in regard to its way of apprehending ; it can be only practical or only theoretical in its nature—so theories after theories are suggested and abandoned as misfits, while the secret of error eludes our grasp. It will be our endeavour not so much to offer any new theory but to view in a new light this problem of error, so Protean and baffling in its nature, by emphasizing its metaphysical implications.

The problem of error which naturally belongs to epistemology presents from the first a metaphysical outlook. The nature of error, whether perceptual or conceptual, *i.e.*, whether it is an error of perception or an error of thought (in the restricted sense of a lapse from correct thinking in which it is used in logic) is such that it demands its position to be determined in the sphere of experience (which is also in a general way the sphere of reality with idealists like Bradley, Bosanquet, Royce and others) or in the sphere of reality (from the standpoint of the modern realists as a whole). The notion of error as much as the notion of truth is the result of the 'comparative judgment' in the sense that we believe a judgment to be true so long as no other judgment having the identical content contradicts it ; so that the truth or falsity of a judgment can only be the matter of another judgment, having the identical content and reflecting on the former. With this corrected value or validity is specially associated the idea of error ; for, it is when the fact-value is taken away from the first judgment by the subsequent judgment that the falsity of the former is realised. We see therefore that error has its birth, logically speaking, in the valuation that is constantly going on in and through experience. Thus even when a system of philosophy will take error to be real or as a perspective of the real, it cannot by that very attitude conjure away error as such, but has the painful duty of explaining the experience of mistaken behaviour with regard to the objective source of error; in other words, it will still have to adjudge this experience so as to determine its position in the order or scheme or sphere of reality. Similarly every system of philosophy worth the name must in its own way provide adequately for error in its scheme of the universe ; sometimes it is even taken as offering the standard for valuing the universe as a whole as in the monistic system of Vedanta. Thus the questions of order and value which crop up the moment we touch on the problem of error are really questions fitted not so much for epistemology as generally conceived as for metaphysics proper. Moreover, the line of demarcation as generally drawn between metaphysics and epistemology is based rather on a restricted view of epistemology, so we shall show presently and, as such, the metaphysical implications of the problem of error come not as intrusions to be irreverently brushed aside, but as the welcome inevitability in our orientation in the science of knowledge.

It has been generally accepted ever since Kant that epistemology has a separate claim of its own, superior even to that of metaphysics. For a sound metaphysics must build itself upon the thoroughness of its epistemological foundations. But the system of epistemology which seems to have satisfied Kant was very much restricted in its scope ; it was merely confined to finding the universal principles or categories which are constitutive of human experience, which define, so to say, the conditions under which independent reals, the things-in-themselves, become objects of perception or phenomena as Kant called them. Though Kant conceived these categories as transcendental, *i.e.*, as transcending any, and so human, experience, yet the objectivity of these categories, the fact that these were not mere formal principles, but were existential and constitutive in their nature, forced Kant to restrict the application of these categories to the temporal and spatial mode of human experience. This brings out the paramount importance of the schematism of the categories in the Kantian system. For, it is by the 'immersion' of the categories in the sensuous schemata of space and, more specially, of time that their objective nature, their existential import, can be easily understood. So the question of what is or what is not an object for human experience (for, Kant allows the possibility of lower and higher kinds of perception other than human) assumes the supreme, all-engrossing importance in the system of epistemology that he constructs. And it is this same conception of the problem of epistemology, which reduces itself into an understanding of the implications of knowledge-relation merely, that is responsible for so much hair-splitting over the problem in almost all modern epistemological discussions.

But the problems of epistemology can be approached from an altogether different standpoint which grows into prominence as soon as we come to distinguish between truth and error. The problem is no longer " a stock-taking " of psychical or logical contents ; it is a problem of evaluation and the proper question to answer turns out to be: Is what the mind is aware of really or truly so ? As professor Hoernle pertinently observes: "Rather is it (the theory of knowledge) concerned with the nature of the universe or of 'reality' approached from the only possible angle of the logical adequacy, or truth, of the judgments or beliefs which in systematic form sum up what the data, synthetically used, reveal of its constitution and character." [1]

The science of knowledge does not suffer any the least by this method of approach, nor does it lose its claim and individuality as a distinct though co-ordinate science. It would on the contrary gain in comprehensiveness of outlook and will not have to hesitate in its steps for the guidance of metaphysics. It will nonetheless have a leaning towards the cognitive mode of approach ; it will always concern itself with the relation, if any, between datum or fact, and judgment or theory, leading to a theory of reality no doubt, but it may leave this theory of reality for the science of metaphysics to be explored and oriented through other ways of approach. The datum or fact being a deliverance of consciousness has to be accepted and the business of epistemology will be to show how the claims of these facts, whether as constitutive of truth or error in a comparison of judgments, be borne out in a theory. This theory inspite of its emphasis on the theoretical attitude has nonetheless its metaphysical repercussions; it might even be that a particular theory of reality, perhaps unconsciously formulated, has coloured the theoretical attitude and it must certainly be the concern of epistemology to recognise and evaluate in its reflective consciousness this metaphysical theory even, so that its theory of truth or error may be securely established. In this sense we cannot know a proposition to be true without assuming that we know that we know it to be true. This latter possibility concerns the reflective consciousness and is the theoretical attitude *par excellence*. The science of epistemology is focussed in this reflective consciousness and as such it is more a transcendental than an empirical science. The knowing process, man's reasoning and the conditions of this reasoning are all mental events and it is not the business of epistemology to trace their genesis or historical connection. Epistemology takes these as the data and tries to understand their *meaning* in their logical connection and implication. As such the question of validity, so closely associated with the problem of meaning, which is implied in the possibility of the knowledge being known, can neither be shelved for metaphysics nor be hastily thrown overboard as a case of infinite regress, but assumes abundant significance as the truest expression of the reflective consciousness.

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[1] Studies in Contemporary Metaphysics, p. 246.

In this sense it is profoundly true to say that the metaphysical is immanent in epistemology. For, as Prof. N. K. Smith observes, "the meaning which our consciousness discloses in each of its judgments is an essentially metaphysical one. It involves the *thought, though not the knowledge*, of something more than what the experienced can ever itself be found to be."[1] And Kant himself would admit this much, for, according to him also, the reality as distinguished from the appearance can be thought, though it cannot be known as being given in the intuition of space and time. Norman Smith here seems to endorse a position similar to that of Kant, though in the

[1] Commentary on Kant's Critique of Pure Reason, Introduction, p. liv.

next sentence he repudiates Kant fundamentally thus: "The metaphysical is immanent in our knowledge ;. the transcendent is merely a name for this immanent factor when it is falsely viewed as capable of isolation and of independent treatment." [1] Now there is no gainsaying the fact that Kant did view metaphysics as capable of being isolated from epistemology and this was because he identified metaphysics with the purely unrelated or the transcendent. The result was, as we have already noted, that he was led to restrict the scope of epistemology by holding to the view that the reality is unknowable, the mere thinking of reality is not knowledge, while according to our view, the scope of epistemology cannot be so restricted ; the thinking of reality can more than anything else be said to comprise the more adequate view of the epistemological problem, for the thought of reality is essentially *knowledge* of reality, though not in the Kantian sense.

Another important consequence of Kant's identification of the metaphysics with the transcendent was that he could find the criterion of truth and error nowhere than in the Ideas of Reason, that is to say, in those regulative functions of the faculty of Reason which are articulated in its search for "an unconditionedness of existence and a completeness of explanation," *i.e.*, in its transcendence of empirical experience. As Norman K. Smith illustratively quotes : "The Law of Reason, which requires us to seek for this unity, is a necessary law, as without it we should have no Reason at all, and without Reason no coherent employment of the understanding, and in the absence of this no sufficient criterion of empirical truth." [2] But this psychological dissatisfaction must first have to be equated with some logical factor in order that it may serve for a logical criterion and even so the criterion must be workable in and through experience and not as something beyond experience altogether.

Professor Marvin, on the contrary, in his co-operative essay, "The Emancipation of Metaphysics from Epistemology," makes too much of the difficulty that the possibility, that when we know a proposition to be true we know that we know it to be true, will land us in infinite regress, and argues that to avoid this we must have to admit frankly that we do not know anything, but assume everything that we assert. He, however, will not accept this conclusion. He says, "If we do indeed perceive or know some propositions to be true, then, this knowledge is ultimate and so further assumptions, premises or explanations lie logically behind it. If you still persist in asking how it is possible to perceive a truth, I have to reply, Your question is as absurd as the question, Why is hand, hand ? Why is blue, blue ? I perceive it and that ends the matter." [1] But does the matter end so simply ? The analogy of the hand or the blue in respect of a truth scarcely holds good. For, I apprehend the hand or the blue and as such it becomes datum which has to be accepted as a presented fact. But the apprehension or the truth is a matter of comparative judgment and is not perceptually given as a datum. The apprehension of truth thus posits the actuality of the reflective consciousness as we have argued. Needless to say that the fault of infinite regress scarcely assails us, for if it is in the nature of experience to offer no finality in the content of the reflective consciousness, it does not affect the functioning of the reflective consciousness any the least. The more a man grows in experience, the more the reflective consciousness is exercised, but this can never mean that there is no validity at all in the matter of experience, that experience must end in the wandering cry, 'what is truth,' of a jesting Pilate who would not tarry for an answer. The fact however is, as will be noted presently, that the content of the reflective consciousness is a necessary thought-content which is not contingent upon experience for its validity.

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[1] *Ibid*, p. liv.
[2] *Ibid*, Introduction, p. liii.

Thus it is not a point of detraction in Indian systems of thought that the theory of knowledge has always been taken in this larger and truer sense of valuation of experience. They have not taken their metaphysics away from the theory of knowledge, but rather have pursued the expression of the reflective consciousness through 'pure being' to 'pure nothing' with an unsullied instinct for truth, so that their epistemological discussions have a sureness and finality which have semblance of dogmatism no doubt, but which by doing the amplest justice to our critical faculties find in the reflective consciousness the supreme judge and synthesizer.

The "*anubhuti*" or "*upalabdhi*" which is the content of the reflective consciousness is known as the *pramiti* or *pramāṇaphala*, the resultant of knowledge, and so we find, for example, that on the sanction of this reflective consciousness, one (according to Cārvākas), two (according to the Vaiśeṣikas and the Buddhist), three (according to the Sāṁkhyas), four (according to the Naiyāyikas), five (according to the Prābhākaras), or six (according to the Advaitins and the followers of Kumārila) ways of knowing have been variously advocated in Indian systems of philosophy. That the reflective consciousness is taken not only as the sole judge, but as the harmonizer of experience is borne out by the fact that even a Cārvāka who takes perception as the only source of knowledge and thus perceptuality as the most certain expression of the reflective consciousness, has to harmonize his position with regard to reasonings and verbal or written testimony which are other familiar sources of knowledge claimed by other systems of philosophy. He must defend his position and evaluate these facts in the light of his theory.

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[1] The New Realism by Holt and others, p. 64.

The best way to characterise the reflective consciousness is to set it by the side of the cognate conceptions with which it has the risk of being confused.

In the first place the reflective consciousness is not indifferent to the certitude or otherwise of the data as the Śaṅkarites hold of the *Sākṣi-Caitanya*, the witnessing consciousness, which is aware of all objects, either as present or absent, in an ever-present act of immediacy without the intervention of the psychosis of the intellect. Without dilating on the nature of the *Sākṣi-Caitanya*, we may note that it is quite impartial (*udāsīna* for which reason it is called *Kūṭastha)* in the matter of presentations which may be valid or erroneous.[1] The deliverance of the reflective consciousness, on the other hand; has always the force of corrected value and finality.

Secondly, we must remember that the reflective consciousness, is not explicitly dialectical inspite of its content being a mediated thought-content, while self-consciousness, according to Hegel, is the final realisation of the dialectical movement of reason, the otherness of the object being resolved in the subject and realised through the subject. The reason why the reflective consciousness is not dialectical that though in cases of corrected error, the negative moment is consciously emphasized, the negation is the negation of content and has nothing to do with the nature of the consciousness itself ; it does not itself move forward in its finitude to be realised in a larger and truer content, in a transcendent or spiritual consciousness, which is superinduced on the normal consciousness. On the contrary, the normal or empirical consciousness as "possessing the object," to use a Platonic phrase, turns backward upon itself to find its right of holding terminated or confirmed, and this is what happens on the stage of the reflective consciousness.

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[1] Sākṣijñānasya satyāsatyaviṣayatayā prāmāṇyaniyamād atrāprāmāṇyoktiḥ sāmpradāyikānām—Vedānta Paribhāṣā, C. U. edition, p. 121.

Thirdly, though not transcendent the reflective consciousness is yet transcendental, because it is the awareness of truth which is a necessary thought-content or meaning. Yet we must be emphatic that even Kant's Transcendental Unity of Apperception appears to be a shadow of this reflective consciousness. This "transcendental unity" is, according to Kant, an idea of reason, a lure of the beyond which makes us forget the individualisation pertaining to the fact of perception confined as it is to a single determination of consciousness exercised on a content determined in space and time. This unity again, is not existential at all to serve for a criterion of itself, not to speak of its being a criterion of experience. This unity remains for Kant an ideal, an aspiration, if we may say so, of the theoretical reason doomed to eternal disappointment. Kant further characterises this unity as the "I think" that accompanies all perceptions. This, however, does not mean for Kant any evidence of self-consciousness in the usual sense of knowledge of self as an object, because Kant would not admit the self to be an object in the sense of a presentation or intuition (in his own way). This "I think" on the contrary means, according to Kant, that the self is *thought* necessarily along with all cognitions though self as necessarily thought is not known and as such remains a 'transcendental' implication of all experience and the supreme condition of all the categories. As he puts it: "The unity of consciousness is merely the unity implied in all thinking, and by means of this unity no object is given; nor can the category of substance, which always presupposes a given perception, be applied to it. There is therefore no knowledge of the subject as an object."[1]

The position of Kant comes to this then that the meaning or significance of experience is an implicit act of belief, to consider the nature of which would carry us beyond theoretical experience and is consequently illegitimate for the theoretical reason. Kant thus would disown this reflective consciousness which is concerned with the meaning of meaning, that is, with the awareness of the significance of necessary thought-content with redoubled emphasis. Not only will it fail to yield knowledge without having any sensuous content, that is, without its being related to any sensuous experience (and so without being a temporal process in the strict sense), it will further have no merit in thinking over the necessary content of meaning, which will be the emptiest of content from the standpoint of human knowledge according to Kant. It will however be God's privilege as Kant would accede. But this is where Kant is wrong to set an arbitrary limit to thought by shoving off the intelligible into the region of the hypothetical. To think on the intelligible is certainly a way, and quite a human way at that, of *knowledge*, and comes naturally the moment we enter the precincts of the science of knowledge as we have argued before and as Hegel and Hegelians would agree.

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[1] Watson, Selections from Kant, p. 154.

Before we end this brief discussion about the nature of the reflective consciousness we must guard our position against an obvious misunderstanding. We have stated above that the deliverance of the reflective consciousness is final and ultimate, as also that it is concerned with the corrective judgment as reflecting on and validating the content of the judgment of fact. Here it may be urged that these two statements are really contradictory; because, reflection being of a ratiocinative character, there can be no guarantee of the finality of its deliverance, for, who knows that this deliverance will not be falsified after more mature reflection.

This objection, we must say, owes its plausibility from the conceptual tinge that the term ' reflective ' carries with it. We have thus far explained the nature of the reflective consciousness only from the standpoint of the empirical consciousness; for it is with reference to the same empirical consciousness that the correctivity of the comparative or reflective judgment becomes significant—the error and the correction of error must belong, as it is said, to the same individual consciousness. But this way of characterisation is like explaining a higher concept by means of a lower because it is found convenient, and naturally gives rise to the objection so piquantly urged above. In order to answer this objection, we must try, as best as we can, to fix our gaze on the reflective consciousness as it is on its own level, and this level, we maintain, is not that of the ' understanding ' in its discursive sense, but that of ' reason ' or intellectual intuition. On the level of the empirical consciousness the *assertion* of truth or validity or meaning—the single content of the intuitional act of the reflective consciousness—is reflected, so to say, into the individual judgments of correctivity, which, though necessary and self-justified, can have no finality when functioning through individual experience. The reflective consciousness, on the other hand, is concerned. even on the empirical level, with corrective judgments *in general* corresponding to its *assertion* of meaning or truth or validity in a transcendental act of intuition. This is what we mean by its transcendentality, and to emphasize this positive characterisation of its nature we must distinguish clearly the levels or orders of the empirical, the necessary and the assertory consciousness, for this last is what we shall understand by the reflective consciousness.

Now the order or level of the empirical consciousness is characterised by the givenness of fact and the *assertion of a belief* in its givenness. But this belief scarcely has any firm ground to stand upon, for, it is not self-justified and there may be other facts contradicting its status in some way or other. The result is a state of doubt and the pendulum-like swing from a positive to a negative thesis and back again is purely the matter of the understanding. But the level or order of the necessary consciousness is concerned with *objective* thought which carries with it its own criterion of self-evident necessity, though it is not assertory in its nature. This necessary consciousness exercising itself in and through experience is more or less a phase of the empirical consciousness.

But the demand of reason is for a felt realisation of the necessary thought-content and the reflective consciousness, as we have posited it, is the fulfilment of our metaphysical faculty of reason. The reflective consciousness is *assertory* of the necessary thought or truth or meaning, it is the *assertion of truth* as the empirical consciousness is the *assertion of belief*. Again, this assertory consciousness is self-evident and self-justified which the empirical consciousness is not, and is therefore the fulfilment of the necessary consciousness. It

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[1] Compare "Yaccoktam mithyāpratyayasya vyabhicāre sarvapramāṇeṣu anāśvaprasanga iti tad *vodhakatvena* svataḥprāmāṇyam *na avyabhicāraṇa* iti.—Bhāmatī, Nirnaysagar Press edition, p. 30.

Professor Hoerule, also, notes that "the verb 'to know' is ambiguous in that its uses range from the *mere affirmation of awareness* to the *emphatic affirmation of truth.*"

Studies in Contemporarsy Metaphysics, p. 247.

realises its thought-content in a single act of non-sensuous intuition and so is final in its validity of assertion.

Again, this reflective consciousness is ultimate in the sense that it is the postulate of epistemology as we have argued, and though we may go behind this postulate it is by leaving the domain of epistemology by some other transcendent method.

We are therefore justified in saying that to be assured by the deliverance of this reflective consciousness is to breathe a pure emancipated atmosphere, and is rather the sign of mental health than otherwise. The epistemological discussions in Indian systems of thought are never dogmatic but in their appeal to this reflective consciousness, which is not to be dogmatic at all, but to cultivate the best critical spirit. The theories of truth and error that are treated in these systems all spring from judging over data or facts, and not merely side-issues from the knowledge-situation. The existential issues that the theories of truth and error raise are not put aside, but are evaluated in the light of the reflective consciousness. A modern parallel of this treatment of theories of truth and error can only be found in a system like Alexander's, where the metaphysical issues have a professedly paramount importance. But in Indian systems of thought epistemological discussions are faced for their own sake, and always with a deeper vision which seems to belie their epistemic independence. In a word, we realise nowhere better the science of epistemology as we would wish it to be, and we need not fight shy of theories and issues which it is the usual practice to relegate to metaphysics, condemning Indian philosophy as a hybrid of metaphysics and epistemology and what not.

TWO SIDES OF CIVILIZATION.

BASANTA KUMAR CHATTERJEE.

An article " Renaissance of the East " by Sir Hari Singh Gour, has been published in the *Calcutta Review*. In that article Sir Hari Singh Gour has said that Europe has made much progress from the time she threw away her religion and took reason as her guide in all matters. He has also said that unless India does the same, she cannot achieve progress.

It must not be forgotten that there are two aspects of civilization, material and spiritual. Reason may be taken as one's guide in evolving the material side of civilization. But reason cannot be taken as the guide in evolving the spiritual side. For spirituality is based on ideas about the nature of God and the means of attaining Him. The nature of God is so unlike things of the world that reason cannot apprehend Him. Our intellect is finite. We cannot think except in terms of time and space. God is infinite and is not conditioned by time and space. The only way by which we can realise God is through His grace. Hence if we want to make spiritual progress faith must be taken as the guide. The material aspect of civilization is no doubt more prominent than the spiritual aspect. But the spiritual aspect cannot be overlooked. In fact it is possible for a nation which has not advanced much in material civilization to live a long and healthy life if the spiritual side of the civilization is not overlooked. But a nation which neglects its spiritual side cannot live long howsoever much it may advance in material civilization. Greece and Rome, Egypt and Carthage, Assyria and Babylonia all these countries evolved material civilizations of a high order. But those civilizations have practically disappeared from the face of the earth, while the civilization of India which was contemporary if not older than the civilizatien of those countries is still a living force. That is because the civilization of India was based upon spirituality while the civilization of these other nations was not spiritual. The ideal civilization will be that in which the material and the spiritual aspects are properly developed. Although as stated above the material side of civilization is based on reason and the spiritual side is based on faith, there is no necessary antagonism between the two aspects. It is possible to conceive a civilization which has highly developed both its material and spiritual sides, just as it is possible to conceive of a great scientist who is also a devout believer in God. Such a person would follow his reason in making scientific researches but in spiritual matters he would follow his faith of the particular religion which he professes.

Now the civilization which is championed by Sir Hari Singh appears to be a purely material civilization from which God, religion and spirituality are to be excluded. For he says that in all matters reason, and reason alone, is to be followed. But in religious and spiritual matters reason can never carry us to the goal. All the great religious teachers of mankind whether Hindu or Muhammadan or Christian have declared that they attained God by following a particular faith. The fact that there are different faiths in the world ought not to be considered to be an argument against belief in God. For there may be different roads for reaching God and the same God may manifest himself in different forms.

If, as Sir Hari Singh contends, religion has ceased to be a potent factor in Western civilization it is no matter for congratulating the West. Such civilization may flourish for a few hundred years (what are a hundred years compared with the history of mankind) but it will be destined for an early grave. The wonderful inventions of science,—the machine guns, the bomb and the aeroplane,—will not be able to save such a civilization. Nay, these very inventions will hasten the doom.

Many thoughtful scholars of the West have been alarmed by the trend of modern civilization which they apprehend is heading towards destruction. The ways of enjoyment of the senses have been rapidly multiplied. But man's power of restraint has weakened with the weakening of the bond of religion. The result has been that though man is becoming more intellectual he is also becoming more sensual, less spiritual, and less moral.

It is not, therefore, a wise counsel that India should cast aside her religion and follow reason in all matters. The religion of India has persisted for thousands of years. It made the people of India moral and truthful, sober and hospitable. The religion of India is based on Upanishads which have drawn forth the enthusiastic applause of great Western scholars. It is not true that unless religion is cast aside, India cannot make any progress in Science and Arts. Long ago when the forefathers of the Western nations were semi-barbarous, India was the most advanced nation in the world in practically all branches of science and art. India did not at that time throw aside her religion in order to cultivate arts and sciences nor is it necessary for India now to throw aside her religion in order to advance in the various branches of learning. But it is necessary that learning should be subordinated to religion, that the requirements of the flesh should not be put above the requirements of the spirit. Unless that is done we may succeed in building up a great material civilization which may also last for sometime but it is bound to crash at no distant date.

The attempts made in Western countries to better the lot of the poor by banishing all ideas of God and religion have not also been very happy. Many innocent lives were sacrificed during the French Revolution. The modern revolution of Russia has also been attended with bloodshed and wholesale immorality. One wonders if it was really necessary to dethrone God in order to advance in science and arts. In certain minor matters the discoveries of science might have upset the tenets of Christianity, but that was no reason for being blind to the blessings of religion in uplifting the nature of man for generation after generation. Even if the progress of science was disconcerting to Christianity, Hinduism has nothing to be afraid of science. The discoveries of modern science confirm the wisdom of our sages of yore, the makers of Hindu Religion.

Sir Harisingh does not like that the Hindus should have a high regard for the Codes of Manu, Brihaspati, etc. But the rules of conduct laid down by Manu and Brihaspati are mostly based on the Vedas and are meant for the good of all classes of men, not only of men but of all animate beings. These great sages had realised that one Brahman permeates all living beings and one cannot harm any living being without harming oneself. These rules ensure purity and lasting happiness of mankind. As an example of wisdom of Manu it may be said that more than two thousand years ago he realised the baneful effect of machines and condemned Mohayantra Prabartanam (installation of machines) as a sin. The wise men of modern times have confirmed the opinion of Manu and have realised that machines demoralise human nature and cause distress and unemployment. The rule for the preparation and serving of food laid thousands of years ago anticipated the recent discoveries regarding bacteria. It is a mistake to suppose that caste is an impediment in the path of progress. Instead of causing disunion it binds together the various classes of society by making them realise that each caste cannot do without the help of all other castes. It is a well-known fact that inspite of the caste system there was more good-will between different classes of people in India than there is between labour and capital, for example, in Western countries. If the caste system is abolished wealth will become the most important factor in society and there will be perpetual conflict between different classes of people as in the West.

A child might consider the commands of his father to be unwise. If for that reason he refuses to follow those commands he is sure to come to grief. On the other hand, if he follows the commands he will prosper—he will ultimately realise the wisdom of those commands. In matters relating to God and life after death our knowledge is very limited and we are but children compared with the Seers of the Upanishads. It is no wonder that we may not understand the commandments in the Shastras but if we disregard them for this reason we shall come to grief like the disobedient child.

We cannot agree with the following remarks of Sir Harisingh: "India is mentally to-day on the same plane as the barbaric races of the Gold Coast who worship stone images and follow the lead of the witch doctor." Because Indians worship stone images, and the barbaric races of the Gold Coast also worship stone images, it does not follow that India is on the same plane as the barbaric races of the Gold Coast. It should be remembered that men like Shankaracharya, Ramanuja, Tulsidas, Chaitanya, Ramkrishna Paramhansa worshipped stone images. One might enquire how many spiritual teachers of mankind like those mentioned above have appeared among the barbaric races of the Gold Coast and whether the religion of those barbaric races is based on Scriptures which like the Upanishads, command the admiration of thoughtful scholars all over the world.

INDOLOGICAL NEWS-ITEMS FROM GERMANY

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It will be of interest to the Indian public to learn that to the Berlin Chair of Sanskrit, which remained vacant for several months after the retirement of the celebrated Indologist Prof. Lüders, a new appointment has just been made. According to the traditions of German University life, the Berlin chair is the highest academic honour for a German scholar—it is generally the custom that when a Berlin chair falls vacant, the Ministry of Education invites the foremost Professor of the subject concerned in the different Universities of the land to fill the vacancy. Speculation was therefore rife when the Berlin chair of Indology fell vacant, as to who among the senior German Indologists would be called to the post by the Kultusministerium. In the present case the choice of the Ministry has caused some surprise, for Prof. Bernhard Breloer—the new incumbent—is one of the comparatively younger generation of scholars. In the case of Prof. Lüders also the appointment was unusual, for he too was a young Honorary Assistant Professor—called Privatdozent in this country—at the time of his appointment. Lüders' excellent contributions to Indological research subsequent to his appointment has abundantly justified his selection. I may also mention in this connection that a big 3-volume work by him on Varūṇa, embodying 20 years' labours on Rig-vedic studies is now ready to go to press. Although he was not of senior Professorial rank or age, yet the solid work done already by Bernhard Breloer is recognised on all hands as fully entitling him to the high post to which he has just been called.

Breloer studied Sanskrit at Bonn with Jacobi, the Bhīsṃa of German Indologists, and wrote his doctoral dissertation on the Musical System of the Bharaṭa-Nāṭyaśāstra, the standard text on classical Indian Histrionics and Stagecraft. But his real tastes lay in far more matter-of-fact and prosaic directions than histrionics or literature. Not the *Stage*craft but the *State*craft of ancient India it was which Breloer was destined to make his special study. The Arthaśāstra of Kauṭilya (or Kauṭalya, a nom-de-plume of the Indian Machiavelli preferred by Breloer and some other scholars) beckoned unto him. Students of Indology know how important is the study of this very complicated text which has engaged the labours of nearly every prominent Indologist. Inspite of the wealth of material contained in it, this text, due to its technical character, has baffled the attempts of veterans towards its proper elucidation. The difficulties the text presents are rendered all the more complex because the traditions of its ordinances and prescriptions are entirely lost. Scholars who grappled with this text in the past generally approached the problem from the standpoint of philology as well as that of parallels on legal and allied topics contained in the Institutes of Manu and the other ancient authorities on secular law. Breloer felt that the problems presented by the Arthaśāstra should be tackled not only with the aid of its internal contents but also from the wider approach of Ancient Law and specially Comparative Law. It is this latter knowledge only which would provide the enquirer with the proper equipment for comprehending the spirit in which the Arthaśāstra prescriptions were conceived and for understanding the details it attempted to incorporate. All the previous investigators of the Arthaśāstra lacked in this essential pre-requisite, *viz.*, expert and technical knowledge of Ancient and Comparative Law. With characteristic German thoroughness therefore, Breloer applied himself to a scientific study of Law and in due course took his Doctorate in Law.

In 1927-28 Breloer published two small volumes of his *Kauṭalīya Studien* incorporating a learned study of Landed Property in ancient India (Vol. I) and Ancient Indian Private Law as described by Megasthenes and Kauṭalya (Vol. II). These formed what in this country is called " Habilitation " *i.e.*, the second contribution to original research that must be published by a prospective Privatdozent subsequent to his Doctorate.

I spoke above about the traditions of the Arthaśāstra having been lost. After he had been Privatdozent at Bonn University for some time, Breloer went to India with the financial assistance of the *Notgemeinschaft der deutschen Wissenschaft* (an emergency fund created after the war to ensure the work of German men of science and now called *Deutsche Forschungsgemeinschaft*). The object of this trip was to find traces of the actual working of the Arthaśāstra principles in the administrative system of subsequent Indian Governments. Breloer wanted to study at first-hand the administrative system of the Peshwas from the original documents preserved in the Archives of the Alienation Office at Poona, with a view to elucidate, if possible, principles and details enunciated by Kauṭilya. He acquired a thorough proficiency in Marathi and with the permission and cordial support of the Bombay Government spent four hot summer months looking through the heap of the original Peshwa documents. The fruit of his patient researches along this line has been embodied in Vol. III of his *Kauṭalīya Studien* to which I shall presently revert.

During his stay in India Breloer undertook a tour of the Jhelum region with a view to locate the spot where the brave king Puru (Poros of the Greek historians) met in battle the army of Alexander the Great. The findings of this arduous tour of investigation were embodied in a book of 204 pages, published in 1933, containing numerous illustrations, sketches, etc., and entitled *Alexanders Kampf gegen Poros—ein Beitrag zur indischen Geschichte* (Alexander's battle with Poros—a contribution to Indian History). It is worth mentioning that as regards the identification of the historic spot, Breloer arrived at conclusions different from those expressed by Sir Aurel Stein, the highest recognised authority on the exploration of the territory associated with Alexander's Indian campaign.

Soon after his return from India, Breloer was raised from Privatdozentship to the rank of an Honorary Professor at Bonn. In 1934 appeared his big work (Vol. III of the *Kauṭalīya Studien* to which I referred above) entitled *Staatsverwaltung im alten Indien* (State-administration in ancient India). This bulky volume dealing with the system of Financial Administration and Economic Regulations obtaining in ancient India, covers only a section of the broad subject connoted by the general title of the work. The fact that this work has been numbered as Part I of a series indicates that the author has in view the publication of subsequent volumes of identical dimensions incorporating his learned studies on various other aspects of ancient Indian statecraft. The detailed findings of Breloer on the Arthaśāstra are of such technical character that I must refrain from mentioning them here but one important fact would be interesting to the general reader. As regards the much-debated question of the date of the

Arthaśāstra, Breloer holds, contrary to the school headed by Winternitz who assign a late date to this text, that the text really is very ancient and the tradition of its author having been the minister of Chandragupta the Maurya may be quite authentic.

Besides the bigger works just mentioned and besides his articles on other Indological topics such as Sanskrit Philology, etc., Breloer has also made shorter contributions to the study of problems connected with ancient Indian Statecraft, among which are to be mentioned his reply to Prof. Meyer's criticism on Vol. II of his *Kauṭalīya Studien* (published in the *Zeitschrift für Indologie und Iranistik,* 1929) and his article on *Megasthenes über die indische Stadtverwaltung* (Megasthenes on Indian city-administration) in the *Zeitschrift der deutschen morgenländischen Gesellschaft,* 1935).

Indological studies in Europe have suffered a great loss by the recent deaths of Sylvain Levi of Paris and of Jarl Charpentier of Upsala. While we deplore these losses in two parts of Europe we have reason to rejoice at a monumental contribution to Indology that has been made last year in Germany. This is the publication in the famous series *Grundriss der indo-arischen Philologie und Altertumskunde* of Prof. Schubring's *Die Lehre der Jainas* (the Teachings of the Jainas). Prof. Schubring of Hamburg has served Prakrit Philology by his numerous and learned publications on the Canonical literature of the Jainas. The recent work, based on the most original sources and embodying his exhaustive researches into many aspects of the Jaina Canon, is a standard one on the subject which supplies a long-felt want and by its encyclopaedic character replaces all previous publications.

Arts, Letters and Sciences

Proposed School of Indian Architecture

From my long experience in designing and building structures in Indian styles in different provinces in India and particularly in recalling the tremendous difficulties I had recently to encounter in Delhi for want of efficient labour and supervision, I cannot but advocate the immediate necessity for inaugurating an orthodox school of Indian architecture and allied arts and crafts. Students should be trained in such a school in traditional methods of Indian architectural draftsmanship and craftsmanship as well as in constructional art based on Indian traditions. Being endowed with a correct knowledge of genuine Indian architectural composition the passed students will in their professional career turn things quickly, beautifully and economically without incurring loss in labour and material by way of rejection and without giving ground to the proprietors to grumble for excessive cost. Plate Drawings, Portfolios and Hand Books are essential to guide the designers and builders in architectural constructions. *Indian Universities* and *Indian Municipalities* should bring out the said publications for use of the public, without further delay. as the demands for Indian styles of buildings have been very great all over India in recent years.

Though I fully realise that owing to the changes in our circumstances and outlook it is neither possible, nor desirable to recite the canons of our ancient Shilpa Shastras and slavishly imitate the old style, yet I am in active sympathy for developing our indigenous styles of art and architecture by retaining its spiritual appeal and maintaining the best element of the old, as much as possible, and paying due regard to our modern conditions. Architecture must march with the progress of Time. Its growth cannot be arrested.

Some of our painter-artists, archaeologists and professors of Ancient Indian History and Culture appear to misjudge the spirit of architectural art. They should consider that the art of designing and erecting a structure, which is rooted absolutely on engineering calculations and based on standardised materials available, is very much different from the visual art of painting which has nothing to do with the calculations of strength, utility and economy. Many Indian critics appraise the value of architecture from the standard of pictography and painting. Dr. A. K. Coomaraswamy, however, refrained from recording his opinion on some work of modern Indian architecture, which I showed to him in America, arguing that in the absence of a technical knowledge he had not been in a position to commend or criticise a work of architecture, only except its spiritual value.

In constructing our civic structures the use of modern engineering specifications will have to be adopted until the Research Branch of the proposed School finds out our ancient specifications and materials which made ancient Indian structures so durable and strong. Traditional artists, expert in various branches of Indian architectural arts and crafts, are still now available in some places in India. Some of them welcomed my suggestion to join the proposed institution. Now it rests on the sincerity of the lovers of Indian art and culture to patronise the proposed School and thus help the organisers to employ our master-artists on the mission of training our students on correct lines in collaboration with teachers of modern thought.

The civilized world should remain ever grateful to the hallowed memory of the late Lord Curzon who saved Indian Art from neglect and destruction. The Indians of to-day have noted with very great satisfaction the remarks made by His Excellency the Marquess of Linlithgow in his recent broadcast speech in which he has expressed his keen desire to foster and encourage the indigenous art movement in India. We may trust that His Excellency will not only be graciously pleased to extend his support to the proposed School of Indian Architecture but will also arrange to provide chairs of Indian architecture in Indian Engineering Colleges. It is a pity that our Indian Universities have made no arrangements whatsoever for the study and cultivation of our indigenous architecture which is pre-eminently a true index to the cultural and constructive achievements of the Indian nation. No University in Europe and America has neglected its national architecture which the Indian University has done to the shame of this accredited guardian of Indian life and aspirations. From the correspondence I have in my possession I should like to make it publicly known that Europe, America and other civilized countries are looking forward with the keenest interest to the establishment of a school for the resuscitation of the great and world-famous Indian architectural art and craft which has secured for India the foremost place in the order of civilization.

SRIS CHANDRA CHATTERJEE

The Elusiveness of Genius

Genius enables man to do things which, without it, no amount of education or training would enable him to do—yes, and to do these apparently impossible things with supreme ease.

Young Poets.

Shelley, a youth of twenty-four, wrote "The Revolt of Islam" lying on his back in a boat on the Upper Thames. Tennyson wrote "Morte d'Arthur" before he was legally a "man." Rossetti wrote "The Blessed Damozel" before his nineteenth birthday, and Thomas Campbell wrote that splendid and lengthy poem "The Pleasures of Hope," as a boy of nineteen.

How, in the name of wonder, did they do it? There were about a thousand million other people living in the world at the same time as these lads, yet no one else did it! Nobody else could do it. These were products of genius, and when that is said all is said, and nothing is said.

It was some two hundred and forty years after the death of William Shakespeare, of Stratford-on-Avon, a little no-account, one-horse town in Warwickshire, before it occurred to anyone to question the authenticity of his claim to be the author of the works printed under his name. Then the inadequacy of the instrument seemed to strike certain people, and immediately they began to cast around for a personality of the same period who would appear to be more adequate. They found Bacon. He was the most learned man of his day. He was an *Habitus* of courts. He was linguist, lawyer, philosopher, master of a fine literary style. Therefore he must have written the Plays.

There are still people, probably, who do not believe that Thomas Chatterton, the inspired charity-school boy, wrote all the wonderful things he took so much pains to palm off on someone else. They still believe in the mythical Thomas Rowley, monk of the fifteenth century, because being a myth, they can endow him with the required adequacy. How could a boy of fourteen write "The Tragedy of Ella," "Elinoure and Juga" and all the other wonderful things which may be found in the "Collected Works" of this lad, who died by his own hand at seventeen in a London garret?

"How?" That is the eternal question. It is also the unanswerable question. How did John Keats, son of a servant at a London public house, write the "Ode to a Nightingale;" "Hyperion" and "La Belle Dame sans Merci?" He was a seven-months' child, always weakly and small, and his education was neither broad nor deep. It was a case of "little Latin and no Greek." Yet if John Keats had been a Greek he could not have come nearer the great classical models. How did he do it? He died at twenty-five! Can it be that there is some mistake?

The Ancient Mariner.

In a wonderful poem, entitled "The Ancient Mariner," Coleridge describes a voyage to the South Polar regions and back again. It seems probable that in two hundred years or so this poem will be attributed to Sir Ernest Shackleton. It will not only be easy of proof that he was an antarctic explorer, but also that he wrote poetry. He showed me some of his poetry himself once, and I put it on record here for the use of "Shackletonians" of A.D. 2136.

It is evident that, to the thinking Englishman two centuries hence, the only man capable of writing "The Ancient Mariner," with its marvellous and exact descriptions of antarctic scenery and tropic seas, would be Shackleton. The fact that he was not born when the poem was first printed will not count. There is probably much doubt as to the exact date of birth, and in any case he was the only man adequate to such a task. For Coleridge was a stay-at-home man. His most distant journey was to Rome. He knew no more about the regions of eternal ice than any other man who could read.

Yes! But the difference between Coleridge, and all the other men who could read, was that he could transmute common prose, in the marvellous crucible of his genius, into consummate poetry. We cannot understand the process. We do not know how he did it. Probably he himself did not know. He attributed "Kubla Khan" to a dream. Yet no one, as yet at any rate, has had the temerity to doubt the authorship of "The Ancient Mariner," or to rob Coleridge of his glory.

How did Robert Burns become the national bard of Scotland! Surely Walter Scott is much more adequate. Scott was a man who knew Latin and Greek, and was learned in the law. True; but Burns sits on a higher pedestal of glory than Scott can ever attain—despite the latter's splendid monument in Princes Street, Edinburgh, because he had more natural genius to the square inch than any other man born on the north side of the Tweed. That is why. Latin and Greek and Law *might* have spoiled Burns. But every impression that went into his wonderful brain came out as poetry, as a new creation, as a miracle of art.

The Baconians.

And that is where the Baconians stumble and grope, and finally fall into the ditch of absurdity. They try to account for Shakespeare, who is unaccountable. They attempt to pull to pieces the rose of his exquisite accomplishment, petal by petal, to see how it grew. Vain quest!

They quote "The Merchant of Venice," one of the most absurd of the plays, as proof positive of the fraud which William Shakespeare foisted upon his countrymen. Would Bacon, the great lawyer, the man of pedantic exactitude, have made such a travesty of justice and legal procedure as that presented to us in the famous Trial Scene? A child could pick holes in it. It is a piece of pure melodrama written in pure poetry. That is all.

Shakespeare was a playwright and theatrical manager looking for something that would "tickle the ears of the groundlings," as well as prove aesthetically satisfying to the court folk, who came across the water to his theatre. Not one of his stories is original. He picked them up anywhere, with a fine carelessness. Any local colour he found in the original yarn he dressed up in its best clothes, to make a good stage picture, and what he did not know he filled in, either out of the realms of fairyland, or from the woods, coppices, brooks and meadows of his native Warwickshire.

The Plays simply bristle with the errors of careless ease, the sort of thing which a man who valued effect more than accuracy would laugh to scorn, and not care a straw about. What did Shakespeare care for incidentals, the minutiae, as long as the current of the action and thought flowed like a river, broad and deep, and as long as he was holding up a mirror to nature?

There was never a cruder thing uttered than that genius is an infinite capacity for taking pains. Did Keats take pains when he wrote his great ode in a summer afternoon in his Hampstead garden? Did Byron take pains when he penned "The Prisoner of Chillon" in one rainy night? Did Burns take pains when he composed "Scots Wha Hae" in a thunderstorm, as he rode over a wild moor in Galloway? Is Wordsworth's "Highland Reaper" a painstaking production, or Rossetti's "Blessed Damozel"?

Johnson's Dictionary is a painstaking production. So is the "Decline and Fall of the Roman Empire." So are the works of Hannah More. But these others are the fine flower of genius which grew up unawares. They are the divine answer to the old question: "Whence hath this Man letters having never learned!"

GREAT THOUGHTS

Growing Twin Plants

Growing identical twin plants, a feat hitherto unknown in Nature, was recently announced to the American Association for the Advancement of Science. Identical twins, common among humans and in the animal kingdom, are halves of the same egg, or ovum, that produce the children so similar they sometimes cannot be told apart.

In plants, by a discovery made at the University of Michigan, this is accomplished by cutting embryonic seeds into two bits, so small they are barely visible without a microscope. Attempts to do this have been made by scientists for 30 years without success. It has been something earnestly sought by botanists to match the "tissue culture" by which living flesh is made to live immortally in test tubes.

Prof. Carl D. La Rue of Michigan solved the plant problem by borrowing an idea from the living "tissue culture" technique. There embryonic organs or tissues always show some extra powers of growth and life.

"These results," Professor La Rue reported, "are of great importance because they open up a new opportunity for study in almost all fields of botany, such as physiology, genetics, embryology, morphology, anatomy, and pathology.

At Home and Abroad

German Expedition in India

The German Expedition led by Herr Paul Hartlemeir with his colleagues Count Mellin, Messrs. Geigenther, E. Shueminchu and Herr Sopp who left Germany in October last on a tour in India with a view to have firsthand knowledge of places of architectural and sculptural interest in India by taking colour photographs and publish a book about India have arrived here. The expedition is equipped with special cameras for the purpose. So far they have covered 10,000 miles in India. Some of the coloured photographs they have taken in North India like Baroda are published in "Die Woche," a German weekly, Interviewed by a representative of the 'Associated Press' this morning Herr Hartlemeir, the leader of the expedition, giving his impression of South India said that the temples here were most beautiful and the architecture most interesting. The roads were good and people were very kind to the visitors everywhere. They are travelling in their motor cars. The party left for Madras recently.

End of Ottawa.

The Ottawa Agreement terminates on the 13th November, notice having been served on and accepted by the British Board of Trade on the 13th May. It is understood that the British Cabinet Sub-Committee will shortly consider the question and their proposals for fresh negotiations are expected.

Inquiry into Border Disputes

The Anglo-Afghan Commission, which has been sitting at the border, three miles away from Chaman, since May 19, has been making progress with regard to its deliberations. Out of 175 cases and suits in respect of offences and other acts committed on both sides of the border, about 50 cases have so far been disposed of and at this rate it is likely that the deliberations of the Commission will have to go on for over a month more. On the whole, good spirit prevails between the parties. The progress made so far can be considered quite satisfactory and it is hoped that the successful termination of its labours will pave the way for an amicable settlement in future of disputes between border tribesmen of both countries.

Ethiopia annexed

The Chamber at Rome unanimously passed the Decrees for the annexation of Ethiopia. The decision was taken by ballot last week. Sgr. Mussolini made no speech when presenting the Decrees. The Ambassadors of Germany and Japan and the Ministers of Austria and Hungary were present in the Diplomatic Gallery. The Decrees included a declaration of Italy's full sovereignty in Ethiopia, the assumption of the title of Emperor by the King and the appointment of Marshal Badoglio as Viceroy. Three hundred and eight Deputies voted for the Decrees and none against. It was decided that a bronze plaque be erected in the Chamber bearing the words, "On May 9 of the Fourteenth Year of the Fascist Era, Sgr. Mussolini founded an Empire."

Italy and the Abuna

Full adherence and co-operation with the Italian Government was declared by the Venerable Abuna Kyrillof, the Egyptian head of the Ethiopian Church, who called on Marshal Badoglio last week. Marshal Badoglio replied that Italy would as always scrupulously respect religions, especially the Christian Coptic religion. He promised to investigate the Abuna's statement that many churches had been damaged during the campaign and to make reparation where necessary.

U. S. A. Naval Estimates

America's largest peace-time appropriation for her Navy was approved by the Committees of the Senate and the House of Representatives sitting in conference to-day. An agreement was reached to appropriate $526,000,000 for the fiscal year which starts on July 1.

Anti-League Attitude

A news from Buenos Aires states that ten out of twenty American nations have taken Anti-League attitude, such as United States of Brazil, Paraguay, Costa Rica, etc., while Guatemala, Ecuador, Chile, Nicaragua, Uruguay, Columbia and the Dominican Republic have declared for the institution of an American League of Nations.

After the Victory

The "Giornale d' Italia" in an article writes: "The departure of the Italian Delegation from Geneva signifies to have solved the separation of Italy from the League of Nations so long as the League continues to perpetuate the fiction of the existence of feudal and anti-abolitionist Ethiopia against the reality, which cannot be suppressed, of the new Empire built under the sovereignty of Italy, which no one in this world can touch without an open war against her. From the last meeting of the League it has become evident that the sanctionist solidarity continues to scale off. With the departure of Italy, with Argentine that remained in the background with many reservations, with the position taken up by Chile and Ecuador, remain only ten Members to vote the resolution.

Meanwhile, while the Council defends the barbarous regime of Ethiopia, Wheil Pasha, ex-defender of Harrar, has yesterday declared to the "Daily Telegraph" that the war in Ethiopia was won not on account of gases but on account of the Italian propaganda, which confirms that this propaganda has been in fact interpreted by the Ethiopian populations as an announcement of civilisation that was immediately acknowledged.

About the sanctions, we say that Italy, that resisted against those of 52 States in war time, will resist also against those of 48 States in peace time, the more so because the resources of the Ethiopian soil, rapidly exploited, will supply almost all what is needed.

Anyhow, even with the sanctions in force, Italy can go forward just the same with her policy, based on safeguard of the interests and the peace of the world.

The same paper adds that sanctionist movements and hot declarations continue to be announced by some English members of the intellectual liberty movement, as well as by the Bishops of Birmingham and of Saint Alban of Liverpool, who are, in so doing, once more taking up full responsibility towards their nation and towards the world.

Polish Cabinet resigns

The Koscialkowski Cabinet which held office since October last, resigned last week as the result of dissensions in Government ranks the military section of which demanded a stronger line against alleged Communist tendencies in the country. General Slawijskladkowski, former Under-Secretary for War, has been asked to form a new Government.

Guatemala leaves League

Guatemela gave notice last week of her intention to withdraw from the League. The reasons have not yet been disclosed.

Russian Note to Britain

The Soviet Ambassador, M. Maisky, handed over last week to the Foreign Office a note indicating that Russia is willing to open conversations with a view to adhering to the London Naval Agreement. It will be recalled that that agreement shelved the question of quantitative limitation. Hence the agreement would not affect the size of the Soviet Fleet, which would largely depend on the situation in the Far East and could only be limited if a special agreement was made with Japan.

Power Shift in Austria

The reconstruction of the Austrian Cabinet last week marks a victory for Dr. Kurt von Schuschnigg's Democratic Catholic Party over Prince Starhemberg, the Fascist Heimwehr leader and means the first great defeat for the idea of Fascism. A communique says, "Prince Starhemberg left the Cabinet owing to non-personal differences of opinion with Chancellor Schuschnigg." It is known the breach is due to Dr. Schuschnigg's conception of a Guild State on democratic principles, which clashed with Prince Starhemberg's Fascist ideas, and the Prince opposed the demilitarisation of the Heimwehr. Dr. Baar-Barenfels, the new Vice-Chancellor, will also hold the portfolios of the Interior and Public Security.

Japanese in North China

Announcing its concern at the menace of Communist troops and the activities of anti-Japanese organisations in the Peiping-Tientsin area, a War Office communique said that it had been decided to increase the troops of Japanese garrison in North China. The authorities declared that the step did not mean Japanese violation of China's sovereignty or an invasion of the rights of sovereign Powers,

Chinese Protest

China sent a strong note to Japan last week, protesting against extensive smuggling in North China and alleging that Japanese authorities have connived at it. The note demanded the cessation of Japanese interference in the customs administration in North China and urged that steps should be taken to check the activities of Japanese and Korean smugglers. The Foreign Office instructed the Ambassador in Tokio to make vigorous representations to Japan against the increase in the Japanese garrisons in North China. This follows the protest lodged on May 7 with the Japanese Embassy here, declaring that any increase would be contrary to the Japanese professions of non-aggression towards China.

Britain's Naval Strength

Britain has requested the United States State Department's views on the proposal to increase her destroyer and submarine strength. Well-informed circles regard the request merely as a polite gesture since the signatories to the London Treaty are not obliged to obtain other's consent if they believe that national security is threatened by non-signatory Powers' construction. It is understood that Britain has sent a similar request to Japan.

News and Views

[A monthly record of News and Views relating to Cultural and Academic Institutions, Events and Movements in India and outside.]

The League of Nations and Education

The monthly summary of the League of Nations gives a summary of the various methods of securing intellectual co-operation among the nations of the world. The summary describes the work of intellectual co-operation organization under the heads of (1) General questions of intellectual co-operation ; (2) Exact and natural sciences ; (3) Libraries and archives ; (4) Literature ; (5) Fine Arts. We give here extracts from the summary:—

I. GENERAL QUESTIONS OF INTELLECTUAL CO-OPERATION.

The intellectual rôle of the cinema, the establishment of unions of bodies for documentation, the co-operation with the Chinese Government for a special study of science and teaching of law in that country, the publication of a plan for the publication of ethnographical and historical works on the origins of the American states for providing a knowledge of American culture and its origins and dissipating ignorance and misunderstandings engaged the attention of the League. The last plan is divided into two main sections. The first relates to the native civilisation of America ; a summary of the contents of fourteen volumes has been drafted. The second section deals with the outstanding discoveries and with the history of America before and during the sixteenth and at the beginning of the seventeenth centuries. It has been subdivided into five principal periods. About fifty volumes are envisaged, some dealing with history proper, others devoted to synthetic surveys of the various characteristic aspects of the period to be studied.

After being informed of the preliminary work done on the subject by the Institute of Intellectual Co-operation with the help of a number of American experts, the Committee instructed the Institute to submit to the Assembly a financial and scientific plan of the undertaking. The Committee emphasised the provisional nature of the work which, if its continuance is approved by the Assembly and in-so far as the necessary funds are granted, will be reconsidered with a view to fixing a final plan for the collection.

II. EXACT AND NATURAL SCIENCES.

A. Relations with the International Council of Scientific Unions.

The general meeting of the International Council of Scientific Unions, held in Brussels in July, 1934, appointed a Committee to study the possibility of understanding the duties of an advisory body on scientific questions within the Intellectual Co-operation Organisation.

A mixed Committee, consisting of representatives of the International Council and of the Intellectual Co-operation Committee, met during the session and prepared a draft which may serve as a basis for negotiations between the two bodies. According to the draft, the Council of the Unions might become one of the advisory organisms of the League. The Executive Committee was requested to continue the negotiations with a view to reaching an agreement.

B. *International Radio-Biological Centre.*

The Committee received the report prepared by the Institute of Intellectual Co-operation on the request for support made by the International Radio-Biological Centre in Venice, and took note of the wish expressed in 1934 by the first International Congress on Radio-Biology for the establishment of an International centre in Venice. The Committee expressed the hope that effective collaboration might be established between this centre and the institutions for intellectual co-operation, and recommended that the Assembly of the League should consider the possibility of drawing the benevolent attention of States Members of the League to the establishment of the Venice centre.

III. LIBRARIES AND ARCHIVES.

The Committee emphasised the importance of the enquiry undertaken by the Institute of Intellectual Co-operation into the duties and professional training of librarians, the results of which have just been published.

The Committee begged the Institute to make a further study of the question of the building and equipment of libraries. Being desirous of promoting a better organisation of libraries and of reading by the general public, it recommended that a similar enquiry should be undertaken in regard to the former, similar to that successfully carried out in the case of museums and resulting in the publication of two volumes of general museography.

IV. LITERATURE.

The Committee was informed of the volumes that had appeared or were to be published in the Latin-American collection: *Chilian Historians; Letters and Speeches of Bolivar; The Diamond in Brazil; The Essays* of Jose Marti ; *Don Casmurro,* by Machado de Assis ; *Facundo,* by Sarmiento.

A proposal was also put forward by Professor Anesaki (Japan) for the publication in English and French of a collection of works to enable the literature of Japan and various aspects of Japanese culture to become known.

The Committee agreed that a publication of such a nature would be of great interest. It considered the proposal was a valuable one and approved the selection of the *Hai Kai* of Bascho and his followers as the first volume to be published.

This new publication would in general be organised on the same lines as the Spanish-American collection: a Publication Committee would be formed, a special fund allotted to the collection and a plan of publication carefully elaborated.

V. Fine Arts.

A. *International Museums Office.*

The satisfactory results obtained by the Office for a number of years enable an idea to be formed of the nature of its work, the international contacts which it has established and the services it is capable of rendering The Conferences held in Rome (Preservation of Paintings), in Athens (Preservation of Artistic and Historical Monuments) and in Madrid (General Museography) mark successive stages in the development of the Office, constituting in each case a step forward in international co-ordination as applied to works of art and historical monuments, to the law and to administrative practice on the subject, and to the various aspects of museography.

The Committee took note of the work done by the Conference held in Madrid from October 28th to November 4th, 1934, by the International Museums Office, and thanked the Spanish Government and the Spanish General Directorate of Fine Arts for their generous assistance, which enabled this important meeting to be arranged.

The result is to be found in two volumes which the Institute has just published and which form the first international treatise on Museography. This work is the fruit of experience acquired in a large number of countries and by a still larger number of conservators of museums.

The next Conference will deal with archæological excavations.

The Committee was also informed of the sympathetic reception given by most Governments consulted to the draft international Convention on the repatriation of paleontological, archaeological, historical or artistic objects of interest that have been stolen or illicitly alienated or exported.

In reply to many requests that had reached the International Museums Office, the Committee asked the Council and the Assembly to draw the attention of States to the desirability of concluding, through the agency of the International Museums Office, an international agreement providing international regulations for art exhibitions and taking into consideration the necessity of the conservation and security of the works of art exhibited and of avoiding overlapping in the organisation of international exhibitions.

B. *International Office of Institutes of Archæology and of the History of Art.*

More than a hundred University or similar institutes have already become members of the Office, although it has not yet been two years in existence. The interest shown in this new form of international collaboration between Institutes dealing with the same problems has extended to countries outside Europe. Numerous accessions have been received, in particular from the United States of America

The Bulletin published by the Office serves as a means of communication and endeavours to supply members with information on the organisation and equipment of existing Institutes and on their programme of work.

C. *Popular Arts.*

In continuation of its enquiry into popular music and songs, the Paris Institute in 1934 published the first volume of information collected on the subject. This deals with the following countries: Belgium, United Kingdom, Czechoslovakia, Esthonia, Finland, France, Germany, Netherlands Indies, Italy, Latvia, Luxemburg, Mexico, Netherlands, Norway, Poland, Rumania, and Sweden. The information relates solely to the work done by experts in each country to preserve treasures of popular music and songs.

A second volume is being prepared and will give the same information concerning Australia, Austria, Bulgaria, Denmark, Greece, Hungary, Switzerland, Syria, United States of America and certain other countries. The vast amount of material available in the important international collections of Berlin, Paris and Vienna, which are particularly rich in foreign music, will also be made known.

Students' Expedition

A party of three students of the Calcutta University, D. Gorey, J. Carrau, and D. Macdonald, have just left Kalimpong for the Donkya La, in Northern Sikkim, their objects being a study of the geology and flora of the country.

This is the first time that a party of students have attempted this task, which involves climbing to a height of nearly 20,000 feet. They are walking the whole way, camping in tents, and doing all their own cooking.

They are taking only six coolie loads with them, and will live largely on the country through which they pass.

Vocational Training

The question of inviting two British experts to advise Secondary Boards of Education in India on the subject of introduction of vocational training is, I understand, dependent solely on the views of the provincial Governments which are still awaited.

Although the Government of India has expressed its willingness to bear the expenses to be incurred by the visit of experts, the Government of India thinks it would be useless to call experts from abroad until and unless the provincial Governments are willing to adopt suggestions for introduction of vocational education, as well as prepared to undertake a preliminary survey in this connection with a view to making the task of British experts easy.

Among the provincial Governments, the U. P. Government has already given a lead in the matter by promptly proceeding upon the suggestions contained in the Sapru Report. At the last meeting in the Central Advisory Board of Education, which was attended by four provincial Ministers of Education, as well as Directors of Public Instruction, opinions generally agreed on the advisability of providing technical education a partial solution of the unemployment problem.

It is further understood that the Minister of Education for Bengal, who was also present at the meeting, concurred with this view. The final decision on having or not having two British experts, as originally recommended in the Sapru Report, is expected by the end of June on the basis of majority views of the provinces.

Asiatic Society of Bengal

His Majesty the King-Emperor, it is understood, has been pleased to grant permission to the Asiatic Society of Bengal to use the title "Royal" before its name.

The Society, therefore, will henceforth be called the Royal Asiatic Society of Bengal.

This is the third time that the title of the Society is undergoing an alteration since its foundation a century and half ago by Sir William Jones, a puisne judge of Supreme Court.

A Brief History.

When brought into existence in 1784 the Society was christened as the "Asiatick Society" with Sir William Jones as its President and Warren Hastings as its Patron. The objects of the Society since its foundation are described in the following language: "The bounds of its investigations will be the geographical limits of Asia and within these limits its enquiries will be extended to whatever is performed by Man or produced by Nature." Describing one of the earliest emblems used by the Society, Sir Upendranath Brahmachari, an ex-President of the Society, said that the Society had originally another object in view which was to bring about good relationship between the Europeans, the Hindus and the Mahomedans and to strengthen it on an intellectual platform. This, said he, was quite apparent from the emblem of the Society which represented the Vedas and a 'Mandir' on one side and the Qoran and a Mosque on the other with a bust of Sir William Jones in the centre.

Soon after its foundation the Society in 1796 wrote a letter to the Governor-General in Council requesting him that he might be pleased to solicit the Hon'ble the Court of Directors of the East India Company to take such measures as might be required to obtain His Majesty's Letters Patent, constituting the Society, under the title of Asiatic Society, vesting in them and their successors the rights and privileges usually granted to such literary bodies. It is not known from the records of the Society as to what was the final decision concerning the proposed Royal Charter. The Society, however, was requested in 1829 by the newly constituted Royal Asiatic Society of Great Britain and Ireland to incorporate itself with the latter, but the Asiatic Society of Bengal declined.

Origin of Name.

The history of the origin of the name—the Asiatic Society of Bengal—instead of the Asiatic Society is an interesting study. In 1899 the question of the resumption by the Society of its original name of "Asiatic Society" was referred by the Council of the Society to a Committee which came to the following conclusions:—" The Asiatic Society published its transactions, under the designation of the 'Asiatic Researches' and only modified its original title by dropping in 1825 the antique 'k' in the word Asiatic."

In 1832 the Society accorded permission to its Secretary, Mr. James Prinsep, editor of *Gleanings in Science*, originally started by Mr. Herbert to continue that publication under the designation of the *Journal of the Asiatic Society*. In availing himself of that permission Prinsep took the liberty of adding on the title page the words "of Bengal." This he probably did with the view of distinguishing this Society from the Royal Asiatic Society which had recently been started in London and later gained a branch in Bombay.

The Committee recommended to the Council " That our Society as the parent of all the other Asiatic Societies, may resume in its correspondence and publications its still unrevoked designation of the ' Asiatic Society ' in accordance with the terms of our foundation."

The recommendations of the Committee were accepted by the Council in 1899 but were not accepted at the General meeting of the Society held in January, 1900.

The decision of the General Meeting was regretted very much because the original title—Asiatic Society—" would have maintained for all times its distinctive feature as the parent of the other later Asiatic Societies."

Miscellany

1. ECONOMIC RECOVERY IN INDIA.

Ascending Curves of 1936.

1936 furnishes India with an atmosphere of ascending curves in economic life. And since the lines of evolution for to-morrow and day after to-morrow in different parts of Bengal and the rest of India are too well known to need fresh discussions it is time to throw ourselves consciously into the stream of activities and enterprises such as during the last few years have been testifying to the progress and expansion of the Indian people. "Scarcity" is being felt in certain districts of Bengal in the month of May, and the provisions of the Indian Famine Code are already in operation in many areas of West Bengal. All the same, the investigations of the Bengal Board of Economic Enquiry indicate that in Bankura, Pabna and Faridpur prices of rice have been rising since 1932. According to the latest *Report on the Land Revenue Administration* this should appear to be almost universal in Bengal. Economic "recovery" is already palpable to a certain extent, although the depression in jute prices continues to be somewhat obstinate. A solid test of the general improvement in the situation is embodied in the fact that fresh borrowings by cultivators have been decreasing since 1933. Besides, repayments of loans also have been increasing. How far the situation is going to be affected by the "scarcity" or "famine" conditions of to-day remains to be seen.

Sixteen Lakhs on Agriculture and Sanitation.

Every Bengali is perhaps aware of the sixteen lakh-rupee grant made by the Government of Bengal to be used for the sanitary, agricultural and cultural improvement of the villages out of the crore of Rupees sanctioned for all India by the Central Government. This comprehensive project, which may to a certain extent be compared to the economico-social complex in Italy called *bonifica integrale* (integral or synthetic land reclamation), ought to be appreciated by the organizers of industrial and health exhibitions as well as rural uplift workers as a valuable although modest mark of a new policy.

For the establishment of Union Board dispensaries and the improvement of water supply in rural areas the sum of Rs. 3,50,000 has been set apart. Minor drainage and flushing schemes are to be taken care of with Rs. 3,30,000. The sum of Rs. 1,80,000 has been ear-marked for the introduction of agricultural and manual training in selected secondary schools, and for the provision of libraries, playgrounds, etc., in villages. The improvement of cattle and of fodder crops is an item for which Rs. 1,75,000 has been allocated and for the establishment of seed, paddy and crop demonstration centres Rs. 1,09,000. Then there are the projects for the improved marketing of jute and paddy, the establishment of coir spinning and weaving demonstration parties, broadcasting service, etc., on which different sums have been granted.

Howrah Bridge and Road Development.

The construction of the Howrah Bridge on which the country is embarking is likewise to be itemized as a new force in the creation of employments as well as the setting up of subsidiary industries.

The activities of the Road Development Fund which was established by the Government of India in 1929 have had important bearings on "economic planning" during the period of depression. Down to December, 1934, nearly two crores and a quarter of rupees were spent out of this fund, over forty lakhs being spent in Bengal alone. The value of roads in the marketing of goods, especially of agricultural produce, and hence in the prosperity of villages cannot be over-estimated. The question should demand the special attention of the Bengali people, because Bengal does not possess more than 4·87 miles of metalled road per 100 square miles as against 12·20 miles in Bombay and 19·15 miles in Madras. Be it observed, *en passant*, that the roads, the Howrah Bridge, and the Government rural reconstruction projects are all directly or indirectly calculated to create jobs for the intellectual or *bhadralok* classes.

BENOYKUMAR SARKAR

2. INDICES OF INDUSTRIALIZATION.

India as Exporter of Manufactures.

The most important item in the new economic morphology of India is to be found in the fact that she is already well established in countries overseas as an industrialized region.

In pre-war years India's exports in manufactures constituted 23 per cent. of her total exports. To-day some 27 per cent. of all the articles exported by India are wholly or mainly manufactured goods. India's industrialization has thus maintained itself in an active manner even during the years of depression.

Jute yarns and manufactures, cotton yarns and manufactures, tanned or dressed hides and skins, as well as leather, metals, woollen yarns and manufactures, iron and steel manufactures, dyes and colours, chemicals, drugs and medicines,—these are the principal representatives of industrial India in foreign markets.

Import of Machineries Increasing.

Another encouraging feature of Indian economy, pointing inevitably as it does to the ascending curve of industrialization, is to be seen in the import of machinery and mill work which is to-day worth nearly thirteen crores of rupees. Even during the period of depression the import of metal-working machineries, prime movers, electrical machineries, textile plants and so forth has been on the increase. It is well known, besides, that the machineries for sugar mills have virtually all been imported during this period.

Progress of Cotton, Steel and Sugar Mills.

In 1905-06 the *swadeshi* mills produced 2·03 yards of cotton piece-goods per head of population. In 1934-35 the same mills produced 9·03 yards per head. During the same period the amount of foreign piecegoods came down from 7·97 to 2·62 yards. To-day on the average every Indian can use 15·60 yards. This is 2 yards more per head than in 1905-06.

With 1925-29 as 100 the cotton-spinning industry of India rose to 129 in 1934, and the cotton-weaving industry to 133. In 1925 the spinning was at 91 and the weaving at 90. To get an idea of the imposing volume of output let us visualise 3,397,100,000 yards of piece-goods produced in 1934-35 against 1,164,300,000 in 1913-14.

In 1930-31 the cotton mills of Bengal consumed 96,000 bales of raw cotton. In 1934-35 the consumption rose to 136,000 bales.

The expansion of industrialism as embodied in the progress of the Tata Iron and Steel Company during the depression period is no less remarkable. Production of coke rose from 671,000 tons in 1930-31 to 726,000 in 1934-35. Pig iron advanced from 714,000 to 892,000, steel ingots from 625,000 to 834,000 and finished or saleable steel from 431,000 to 604,000.

In 1929-30 India produced 111,000 tons of sugar but in 1934-35 the output of *swadeshi* sugar was 620,000 tons. During the same period the imports of foreign sugar went down from 940,000 tons to 223,000 tons.

Machineries manufactured in India.

No less conspicuous a feature of Indian industrialism is the production of machineries, tools and implements of all sorts. Electric lamps, electric apparatus, litho-printing machines, paper perforators, pulverizers, rubber tyres, water-softening plant, tablet machines, sanitary equipments, cooking stoves, asbestos, cement-products, sewing machines, domestic machinery, paints, enamels, etc., as well as railway rolling stock, bridge work and other heavy structures,—these are some of the lines in which India has been showing her hands in manufacture. The spirit of Tata is abroad and Tataism has come to stay.

Increase of Savings.

The savings of the people show encouraging signs of growth. In 1921 the deposits in Savings Banks totalled nearly 23 crores. The figure was over 37 crores in 1931. While the population index rose from 100 to 111 the savings index rose to 162. The expansion of deposit-"capitalism," especially among the poorer and middle classes, is then as real a fact as the growing tendency to industrialization.

Improvements, Real though Slow.

Attention is being invited to the new activities, the marks of fresh creativeness and the signs of expansion. But one must not ignore that the Bengalis are a very poor people and that the progress of Bengal is to be taken as consisting in "improvements" moving *on the plane of poverty*. Let us all call to our mind that the standard of living of the masses as described by Rammohun[1] did not comprise things more ambitious than rice and salt, loin cloth and hovels. That background must not be overlooked while the economic conditions of the Bengali people of to-day are being appraised. The verdict of objective observers is likely to be optimistic. The rate of progress has not been high and rapid but the reality of progress is patent in every line. It is in the *milieu* of this consciousness that we have to organize all our economic and cultural activities with a view to a relatively as well as absolutely more prosperous future.

BENOYKUMAR SARKAR

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[1] Select Committee of the House of Commons, 1831.

3. THE CULT OF KODO IN JAPANESE POLITICAL PHILOSOPHY.

The most important category in the social thought of Japan to-day is *Kodo*. The propagator and organizer of this philosophy is General Araki. It was under the influence of this doctrine that the Premiers responsible for the conclusion of the Washington Naval Pact in 1921 and the London Naval Pact in 1930 lost their lives. According to *Kodo* these Pacts were derogatory to the spirit of the Japanese people and lowered the prestige of Japan in international affairs.

In 1931 Kodoism was held responsible for the assassination of Premier Wakatsuki because of his moderatism in regard to Manchuria. The forward or aggressive policy of Japan in that region and the recognition of Manchoukuo (1933) as a state independent of China have received inspiration from the followers of *Kodo*. It is, again, *Kodo* that furnished the spiritual background of the activities leading to the withdrawal of Japan from the League of Nations (1934). This measure was considered to be necessary in the interest of Japanese dignity as a world-power. To a certain extent the evolution of Kodoism may be treated as somewhat identical with the growth of nationalist trends in Germany since 1918 against humiliation in world affairs,—culminating as they did finally in the triumph of national-socialism as the solitary power in German politics (1933). Araki=Hitler, so far as foreign politics are concerned.

In internal politics *Kodo* stands for medievalism in sentiments and orientalism or Japanism in morals and manners. It is under the influence of Kodoism that Professor Minobe's view to the effect that the Mikado is but an "instrument of the constitution" was severely dealt with by the authorities, the people and the press. According to *Kodo* the Tenno (Japanese Emperor) is, as the tradition goes, descended from the Sun-Goddess, the Imperial family is divine, and the rulers are gods in human form, as the Hindu Manu and the Church Fathers of Christendom used to teach. *Kodo* combats liberalism in constitutional ideas, political democracy as well as the Marxistic and other ultra-modern "isms" in social and economic life. It is the resuscitation of national *morale* and the suppression of radical ideas with which the followers of *Kodo* are associated. And in all these things, the Mikado is being worshipped by the Japanese of to-day as the father, teacher and leader. For certain purposes, then, the *Kodo*-state of Japan=the *Fuehrer* (leader)-state of Nazi Germany.

The origins of *Kodo* may, however, be found in the main in the developments of Japanese culture itself. The traditional *bushido* of feudal Japan implied more or less a personal devotion to the master, superior or overlord especially in military matters. It was something like Hindu Kshatriyaism and comparable to Rajput and medieval-European chivalry. *Kodo* may be said to have transferred this devotion or loyalty to the entire community, the nation or the state. Then, again, the ideology embodied in *yamato damashii* (the spirit of Japan) has ever been operative among the people perhaps somewhat passively as an incentive to the pursuit of national prestige even at personal sacrifice. Both these categories may be taken to have been combined in a dynamic manner in the new cult of *Kodo* which can therefore be described as equivalent to *bushido* multiplied by *yamato damashii*. It should appear that *Kodo* is even more than a simple product, dynamic although, of the two traditional slogans. For in post-war social developments the Japanese have got used to strong trade unions, labour parties of the right and the left, and socio-economic philosophies of all denominations affecting the masses in diverse ways.[1] In Araki's *Kodo* there are then to be found certain altogether new, people-ward, welfare-promoting, philanthropic and mass-elevating tendencies also such as constitute the very foundation of Hitler's national-socialism.

BENOYKUMAR SARKAR

4. THE JAPANESE PERIOD OF WORLD-HISTORY.

It is a significant fact that with the solitary exception of Hideyoshi, the Japanese Napoleon, who carried the name of Japan ephemerally to the Asian continent (in Korea) during the sixteenth century, the Japanese people has hardly ever been able in the past to influence the life, activities, thoughts and institutions of non-Japanese races. Japan as a creator of values was not known outside the boundaries of the Japanese Islands. On the contrary, it was China, and India through China, that furnished the foundations of some of the most profound items of Japanese social life and civilization. Even the chopsticks and the "No"-dance of Japan can be traced to the Asian continent. The Nature-painter Sesshiu's landscapes and the Japanese architecture in its main features bear, of course, the influence of China on the very surface. Japanese *Jodo* Buddhism is equivalent to Hindu *Bhakti* (devotion or faith)-cult. The *Zen* Buddhists of Japan have their spiritual progenitors among the *Dhyan* (contemplation or meditation)-philosophers of India. Nichiren's activism is spiritually oriented to the *karma-yoga* or energism of the Hindus and *appamada* (strenuousness) of the Indian Buddhists. In all these details of daily life the Japanese have demonstrated through the ages their capacity for assimilation from foreign sources, and, naturally also, Japanification of extra-Japanese culture.

But all the same, down to the beginnings of the present century (c. 1905-18) Japan had no " address," so to say, among the creative races of the world. From the standpoint of the larger world,—Asia, Eur-America and Africa,—Japan might be considered to be unknown, young and traditionless. Japanese history, as seen through Bengali (as distinct from Indian) eyes, is therefore intensely interesting to the Bengali people. For, it is a fact of Indian culture that during six thousand years since the days of Mohenjo Daro civilization the Bengalis are not known to have influenced the non-Bengali races of India by politics, warfare, literature, religion, arts and crafts, etc., except on a very few occasions. It was the historic rôle of the Bengali people to build up its civilization mainly on the cultures derived from the other races of India. The Japanese (60 millions) and the Bengalis (51 millions) are traditionless and young races and were relatively "unknown" virtually down to 1905.

Japan's rôle in world politics, world-economy and world-culture may be said to have been transformed by the China-Japan war of 1894-95. Since then the world has been witnessing the steady but continuous advances of the Japanese people in all walks of life. During the last half a generation, *i.e.*, since the end of the Great War Japan has succeeded in making her name remembered in the two Hemispheres almost as a fact of day-to-day life and thought. The Japanese people has at the present moment an "address" among the businessmen, politicians and culture-pioneers of practically every race of mankind. It is the Bengalis who can most appreciate this commencement of a new and creative rôle for Japan in world-history, because with Vivekananda's epoch-making lecture before the Parliament of Religions at Chicago in 1893 they also commenced starting an era for themselves in the domain of world-thought. To-day in 1936 the philosophical and culture centres of the East and the West among the most diverse races and religions of mankind are co-operating with the people of Bengal in order to celebrate the birth centenary of Ramakrishna, the maker of Vivekananda. The history of contemporary civilization is forced to notice the emergence of the Bengalis as a significant factor in the creation of human values and accord to them a distinct chapter for the first time in their career. Even without political independence and noteworthy economic achievements the Bengalis of the last three or four decades, especially since 1905, have succeeded in establishing an expanding, although yet modest epoch for themselves in the arts, sciences, and industries of the world. And it is from this platform of Bengali expansion that the expansion of Japan and the establishment of a Japanese period of world's history can be well appraised as the achievements of a race that was until yesterday known to be inferior and backward,[1] but happens to-day to function as a real pioneer to the young, the traditionless and the unknown.

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[1] For the party and constitutional developments in Japan see the present author's *Political Philosophies since 1905* (Madras, 1928).

BENOYKUMAR SARKAR

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[1] See the present author's *Sociology of Population* (Calcutta, 1936) and *The Might of Man in the Social Philosophy of Ramakrishna and Vivekananda* (Madras, 1936).

Reviews and Notices of Books

Law and Practice of Banking, by S. R. Davar, Bar.-at-Law, Second Edition.—Butterworth & Co., pp. 689. 1935. Price Rs. 10.

There are few books by Indian writers on the law and practice of banking in India. Mr. H. P. Stringfellow's *Notes on Banking Practice* is too old to be of any use now, Mr. O. Krishnamurti's monograph covers banking practice alone. Mr. M. L. Tannan's treatise is the only other commentary available. Although our Indian banking law is based somewhat on the English model, still there are important differences on many points between the English and the Indian banking law. Principal Davar has issued a reliable treatise covering the several aspects. The statutes as well as case law concerning Indian banking are carefully elucidated and the points of difference between English and Indian law are commented upon in a lucid style.

Writing in 1935 he has taken care to include the Reserve Bank Act and the Imperial Bank Amendment Act in this new edition. A new chapter on Industrial and Mortgage Banks has been added to complete the bird's-eye view of the banking system of the country. One more suitable chapter on the practical work of the co-operative banks and a comparison of the same with Indian Joint-stock banking practice would enrich the value of the work.

The book opens with a brief historical résumé of banking development. More interesting details furnished by the reviewer in his "Organised Banking in the Days of John Company" could have been utilised. The banking work of the Post Office ought to have been hinted at in this chapter.

Chaps. 2 to 5 deal with the machinery of banking cheques, bills of exchange, promissory notes ; and simple banking operations are dealt with in these chapters. Without unnecessary padding of legal verbiage he has written a lucid treatise which can be relied upon as a useful work of reference by the practical banker. A separate chapter on endorsement would have heightened the utility of the presentation of the subject-matter.

Chapter III dealing with the Clearing House is very brief and runs over five pages. More details of the practical working of the Bombay Clearing House could be safely included therein.

The Negotiable Instruments Act forms the subject-matter of Chapter IV. It is easily the most comprehensive and well-written chapter of the entire book. The principles and practice underlying endorsement are elucidated in this chapter.

Chapter V discusses in an elementary manner the practical relations between banker and customer. How the banker protects himself while dealing with a diversified type of customers is carefully explained.

A running summary of the currency history of England as well as India is given in the next chapter. The author briefly points out why the 1*s*. 6*d*. ratio would have to be altered. Says he, "India being largely an exporting country a lower ratio is more to her advantage in our opinion." That our standard of currency is no longer gold is a fact which should not have escaped the author's attention. It is managed currency which is the prevailing order of the day. The latter-day practice and amendments for securing elasticity of our paper currency ought to have been mentioned.

The issuing of the letters of credit and their legal standing forms the subject-matter of Chapter VII.

Chapter VIII surveys the legal relations between the banker and customer. The law binding the entry in the pass-book and the attitude of the banker when the *garnishee order* is passed and which should be understood by the customer, is explained.

The stamp duties payable on the different banking documents form the next topic in Chapter IX.

Another comprehensive chapter in the book is the one dealing with the accounts of different types of customers such as married women, lunatics, intoxicated persons, joint accounts, bankrupt customers, partnerships, joint-stock companies, executors and administrators, local authorities, trustee accounts, and club authorities are all dealt with.

Loans, advances and overdrafts and the securities on which these are granted are referred to in Chapter XI. The legal differences between lien, pledge and mortgage are elucidated. The practice underlying guarantee is referred to. Cash credits and book credits and other forms of bank advances could easily find a place herein.

Chapter XII describes the R. B. Act and details what its functions as a Central Bank would be in the Indian Money Market. The history and present position of the Imperial Bank of India is next dealt with in Chapter XIII.

Chapter XIV which explains the position of the Bank of England in the London Money Market is too brief to be of much use. The changed position of the Bank of England after 1931 and some of the findings of the Macmillan Committee could find a suitable mention herein.

Of the special-type banks the Industrial and Mortgage banks are referred to. India's present-day position is explained. He quotes with approval the recommendations of the C. B. Enquiry Committee for the formation of Provincial Industrial Corporation and an all-India Industrial Corporation as a co-ordinating structure. The reviewer's description and suggestions for improving our agricultural credit are quoted with approval.

Indian Insolvency Law is next referred to. Its binding on banking business is next explained.

A bird's-eye view of the practical routine operations and the books used by the modern Commercial banks are quoted. The author recommends his own form of Bank balance-sheet given in his evidence before the C. B. Enquiry Committee instead of the C. B. E. Committee's form. Principal Davar's form is *too detailed.* The enumeration of many meticulous details would tend to weary the reader. Too many trivial details would confuse the observer. The points of strength in the Bank balance-sheet would be forgotten. It must be remembered that his recommended form *runs in print* to about 10 pages. (See pp. 427-436.)

The last chapter deals with Indigenous banking. It is another well-written chapter recommending the modernisation of indigenous banking activity.

There are altogether six appendices reproducing the banking forms and original bank Acts. A full list of cases as well as an elaborate index are added to help the readers.

The best presentation of the subject-matter is the common characteristic of all the chapters. Students, businessmen and bank-officers would find the work a reliable and safe guide.

The following printer's devils mar the text. These should be rectified in the next edition. The C. B. Enquiry *Committee* ought to be used for C. B. Enquiry *Commission*, p. 345; The Calcutta Register's Share Capital of the R. Bank is Rs. 1,45,00,000 and not Rs. 1,40,00,000, p. 347; 1*s*. 6*d*. and $\frac{3}{6}$th should be 1*s*. 6*d*. and $\frac{3}{16}$th of a penny, p. 351; or with the Imperial Bank of India should be the *Reserve Bank of India*, p. 421; 1*s*. 18*d*. should be 1*s*. 6*d*. sterling, p. 177; 1*s*. $6\frac{3}{10}d$. and 1*s*. $5\frac{3}{4}d$. should be 1*s*. $6\frac{3}{16}d$. and 1*s*. $5\frac{3}{4}d$., p. 175; the agricultural indebtedness is about *six* hundred crores should be *nine* hundred crores, p. 451.

An errata rectifying the misspelt words and unnecessary repetition of printed lines would be welcomed.

It is a pity that a bibliography of useful books for further study has not been compiled by the author. The one given in the first edition has been dropped.

B. Ramachandra Rau

Methods of Psychic Development. By Irving S. Cooper. Published by Theosophical Publishing House, Adyar, Madras.

The book is a handy and reliable manual of occultism. Mr. Cooper is a student of the more scientific school of spiritualism and he has very ably presented in simple and clear language 'the laws, practices and results of psychic development' in so far as these 'are based on the researches of the most advanced clairvoyants of our modern times.' The book will be of great help to those who want an intelligible introduction to modern occultism. It naturally deals in greater length with the subject of clairvoyance than with other topics and the opinions of the author is generally marked by a restraint of imagination as far as occultism would allow him. He has done well to have emphasised that the higher psychic powers appear as a result not so much of esoteric practices as of realisation of an ideal character. The book contains much valuable advice on self-culture.

As a student of modern empirical Psychology I would point out that many of the phenomena cited as evidence of the unseen spiritual world, *e.g.*, dream, trance states, hypnosis, etc., are now-a-days explained by Psychologists as cases of dissociation of the mind. The occultist who professes to be thoroughly scientific should prove that his hypothesis of the unseen spiritual world is really superior to the psychological one. The theory of brain localisation referred to in Chap. VIII is obsolete physiology and brings no credit to the book.

We should not forget, however, that occultism is an esoteric discipline, based on faith and special practice. The book is primarily meant for the beginners in occultism for whom it could be a very good guide. The general reader would also find many things interesting in it.

H. Maiti

Foreign Policy in the Far East, by Taraknath Das, with a foreword by Herbert Wright, Longmans Green & Co., New York, 1936, 272+xvi pages. Two Dollars.

As a rule, the rôle of France in the Pacific area is overlooked by scholars. In Das's work there is a valuable chapter devoted to this topic.

Great Britain and Japan have of course been dealt with at length. Russia, Italy and Germany have also been admitted into the picture in order to make it realistic and comprehensive. Although dealing with imperialistic policies of the dominant races, the study exhibits the currents of nationalism among the subject and semi-subject races as well.

The author's conception of *Realpolitik* is clear. His analysis of American-Chinese relations furnishes an instance. The complications are examined in detail. He has no doubt, perhaps, that the U. S. is by tradition known to be the friend of the Chinese people. But he makes it clear also that the U. S. never opposed British, French, German and Japanese expansion in China. In regard to the issues between Japan and China he points out further that the U.S. cannot be exploited as the latter's ally against the former. Altogether, the publication will be appreciated as a critical examination of the international relations of our own times.

The work is a study essentially in the affairs of to-day, nay, of tomorrow. The author has therefore made good use of newspaper stories and the recent publications on treaties and agreements. The work is equally strong in the historical aspects of current diplomacy. His authorities are dependable. The chief theme is the Far East. But the work introduces the reader to the entire web of modern international politics. Prof. Herbert Wright has written a fine foreword to describe the author's "varied experience" and the "breadth of Dr. Das's interests."

BENOYKUMAR SARKAR

Ourselves.

[I. Vice-Chancellor's Tribute to Two Departed Fellows.—II. The University and the Narisiksha Samiti.—III. Aeronautics for B.E. Examination.—IV. "Lady Hassan Suhrawardy" Medal.—V. Electoral Roll of the University Constituency.—VI. Proposed High Schools for Patuakhali.—VII. The University and Educational Reconstruction.—VIII. University Professor of English.—IX. New Carmichael Professor.—X. Ghose Professor of Applied Chemistry.—XI. Ghose Travelling Fellows for 1936-37.—XII. College Inspection and Popular Lectures.—XIII. International Congress of the History of Arts.—XIV. Tercentenary Celebration of the University of Harvard.—XV. New Fellows.—XVI. A New Ph.D.—XVII. St. Paul's School, Darjeeling.—XVIII. A New D.Sc.—XIX. Intermediate Examination in Science, 1936.—XX. Intermediate Examination in Arts, 1936.—XXI. Matriculation Examination, 1936.]

I. VICE-CHANCELLOR'S TRIBUTE TO TWO DEPARTED FELLOWS.

In our last issue we recorded our profound grief at the death of Mr. Surendranath Mallik. Hardly has a month elapsed and we find ourselves again in the throes of mourning at the passing away of Sir Rajendra Nath Mookerjee, KT. K.C.I.E., K.C.V.O., D.SC., M.I.E. (Ind.), M.I.M.E., F.A.S.B., a great Bengalee and an old, experienced and most distinguished Member of the Senate.

Moving the resolutions of condolence at the Meeting of the Senate on the 23rd May last, the Vice-Chancellor paid eloquent tribute to the memory of the late Mr. Mallik and the late Sir R. N. Mookerjee. Referring to the death of Mr. Mallik, he said:

"It is an irony of fate that we have to mourn the death of Mr. Surendra Nath Mallik at to-day's meeting of the Senate. At the last meeting of the Senate held less than a fortnight before his death, he was present amidst us in full possession of his physical and intellectual powers. At that time it was generally known that Mr. Mallik was going to act as a temporary Member of the Bengal Executive Council, although the formal announcement had yet to be made. I asked for his permission to congratulate him on behalf of his colleagues on the Senate but he sent me a note across the table, saying, 'Please wait for the next meeting of the Senate.' To-day when the Senate meets for the next time we have to record our sense of loss at his sudden and untimely death.

"Mr. Mallik took an active interest in the affairs of the University, particularly in the work of the School Committee which he regularly attended week after week. His death is not a loss to the University alone but to the province as a whole. Mr. Mallik had a distinguished career in

THE LATE SIR R. N. MUKHERJEE

the public life of the country. He was selected as the first non-official Chairman of the Calcutta Corporation, an office which he filled with marked ability and distinction. He was called upon to act as Minister of the Government of Bengal for a short period, and ultimately become a Member of the Council of the Secretary of State for India.

"A man with a vivid personality, possessing a sound common-sense, a generous heart and independence of character, he was well-fitted for political leadership.

"For the last ten years he was leading a life practically detached from active politics. This did not however mean that he had retired from active work. He was intimately associated with a large number of institutions doing social, educational and philanthropic work and was a source of strength and inspiration to these institutions which he served with great energy and devotion. Our heart-felt sympathy goes out to Mrs. Mallik in her hour of deepest sorrow."

Referring to the loss the University has suffered by the death of Sir Rajendranath, the Vice-Chancellor said :—

"The death of Sir Rajendra Nath Mookerjee has removed from our midst one of the greatest Indians of our times. His indeed was a striking career and personality. To the University the loss is something more than the passing away of one who for 27 years was a Fellow of the University. He was indeed one of the truest friends of the University, always an upholder of its best interests and traditions. Though leading a busy life, he always found time for its work and whether in his capacity as a member and President of the Board of Accounts, or as Dean of the Faculty of Engineering, he was ever ready to place his vast knowledge and experience at the disposal of the University. We pay our tribute of respect to his memory from a wider point of view as well. From a humble beginning he rose to a pre-eminent position in the world of commerce and industry. Endowed with a robust common-sense, perfectly honest and straightforward in his dealing with others, a man of high character and unimpeachable reputation, gentle and courteous, yet never wanting in strength and firmness whenever necessary, he came to be loved and respected by people belonging to diverse nationalities and to all shades of opinion. His name will be remembered for generations to come as one of the makers of modern Bengal. We convey our sense of profound sorrow to Lady Mookerjee and his sons, one of whom succeeded his illustrious father as a Member of the Senate three years ago."

* * *

II. THE UNIVERSITY AND THE NARISIKSHA SAMITI.

The Senate at their meeting held on the 23rd May last, sanctioned a grant of Rs. 3,000 to the Narisiksha Samiti, Calcutta, out of the Rai Viharilal Mitra Fund for the furtherance of their scheme for the training of teachers.

The Samiti is engaged in very useful work for the spread of primary education among girls in Bengal villages. For this purpose it has established a training school in Calcutta to qualify poor Hindu widows as teachers for rural schools. There is also a Home for widows attached to the school, where they are maintained free of charge. As such the Samiti deserves every help and encouragement.

* * *

III. AERONAUTICS FOR B. E. EXAMINATION.

A momentous change in the Regulations has been approved by the Senate in that Aeronautics has been introduced as an alternative subject in the courses of studies for the B. E. Examination, in Civil and Mechanical Engineering. The following syllabus has been approved :—

AERONAUTICS.

(For candidates in Civil and Mechanical Engineering only.)

FIRST-YEAR COURSE.

(a) *Lectures.*

(1) Fluid Motion.—Viscosity, resistance, Reynold's number. (2) Dimensional analysis and dynamical similarity from model to full-scale. (3) aerofoil.—Angle of Incidence, lift, drag, and moment co-efficients, scale effects, aspect ratio, induced and profile drag, introduction to Lanchester Prandte theory, lift distribution on aerofoil; monoplane and the biplane; lift and weight of a machine. (4) Structural parts—main plane and dihedral angle, body and fuselage, struts and wires, under-carriage. (5) Control—rudder, elevator and wing flaps. (6) Stabilisers—roll, pitch and yaw, tail planes and fins. (7) Approximate performance estimation—gliding angle, climb, top speed, efficient speed and landing speed. (8) Propeller—Froude theory and introduction to aerofoil theory, efficiency. (9) Engines—Aero engines, hydrodynamic and thermodynamic aspects of carburettors.

(b) *Laboratory.*

The Practical work will relate to—

Calibration of float-gauge. static plate, Venturi tube, with standard Chattock gauge. Velocity Distribution in wind channel and water-oil channel. Pressure measurements on two-dimensional symmetrical bodies. Determination of lift and drag co-efficients.

(c) *Drawing Office.*

Design of simple structural and machine points and connections.
Design of struts, beams and shafts. Load estimation.
Stresses in 2- and 3- dimensional frames.

SECOND-YEAR COURSE.

(a) Lectures.

(1) Mathematical theory of two-dimensional fluid motion, conformal representation, vortex motion, aerofoil theory, monoplane and biplane, three-dimensional effects, effect of viscosity, boundary layer theory, Karman vortex.

(2) Air screw theory.
(3) More accurate performance estimation.
(4) Stability in flight, auto-rotation, slotted wings, Bryan on stability.
(5) Vibration and gyroscopic effects of propeller.
(6) Airships, balloons.
(7) Gliders, autogyros, seaplanes, etc.
(8) Materials used in aircraft construction.
(9) Trend of Modern aerodynamic research.

(b) Laboratory.

Study of flow movements. Experiments on rotating discs, cylinders, spheres, etc., aerofoil sections, models of airships, models of aeroplanes.

(c) Drawing Office.

(1) Design of spars, interplane struts, mainplanes, etc. Stresses in fuselage. Secondary stresses.

(2) The final examination for the Bachelor of Engineering Degree in Civil Engineering, Group II, consists of (1) a paper in Mechanical Engineering, (2) a paper in Electrical Engineering, (3) laboratory work in Mechanical Engineering (sessional) and (4) laboratory work in Electrical Engineering (sessional). Again in Group II of the final examination for the Bachelor of Engineering Degree in Mechanical Engineering there is a set of 4 papers on—

(1) Strength and elasticity of materials, (2) Metallurgy, (3) Theory of structures, (4) Structural design.

(The course in Aeronautics is open only to students who have shown distinct proficiency in Mathematics in the 2nd-year Class.)

* * *

IV. "LADY HASSAN SUHRAWARDY" MEDAL.

We are glad to announce that Sir Hassan Suhrawardy has offered to make over to this University ten shares of the Reserve Banks of India of the face value of Rs. 1,000 for creating an endowment in memory of his wife the late Lady Shahar Banu Begum Suhrawardy. Out of the interest of the amount a medal to be called "Lady Hassan Suhrawardy" Medal is to be awarded annually to a lady graduate of the Faculties of the University (Arts, Science, Medicine, Engineering and Law) on the best essay on Health Education. The detailed rules for the award have not yet been fixed. We understand that the award, according to the wish of the donor, is to be made one year to a deserving lady graduate belonging to the Hindu community, another year similarly to one belonging to the Muslim community and another year in the same way to one belonging to the Anglo-Indian community.

* * *

V. ELECTORAL ROLL OF THE UNIVERSITY CONSTITUENCY.

We understand that the Reforms Commissioner and Joint Secretary to the Government of Bengal has addressed this University on the subject of the preparation of the original electoral roll for the Calcutta University Constituency of the Bengal Legislative Assembly under the Government of India Act, 1935. It has been decided that the ' prescribed date ' for the said preparation will be the 1st October, 1936. The University has replied to the Reforms Commissioner expressing its willingness to render the co-operation asked for in the matter and the Registrar has issued a circular letter to all Registered Graduates to pay up arrears of annual fees, if any, before September next.

For the information of our readers we append below a relevant extract from the Government of India (Provincial Legislative Assembly), Order *re* the Calcutta University Constituency:—

> ' 27. (1) The seats to be filled by representatives of Universities shall be filled by elections in constituencies to be called respectively the Calcutta University Constituency and the Dacca University Constituency.
>
> (2) Subject to the provisions of this Order, a person shall be qualified to be included in the electoral roll for a University Constituency, if he has a place of residence in India and either,
>
> (*a*) is a member of the Senate of the Calcutta, or, as the case may be, of the Court of the Dacca University; or,
>
> (*b*) has been for at least seven years a graduate of the University and was registered as such in the University Register throughout the two years immediately preceding the prescribed date.
>
> Provided that for the purposes of the preparation of the original electoral rolls and of any revision thereof within three years from the commencement of Part III of the Act, the following qualification shall be substituted for qualification (*b*) mentioned in this sub-paragraph, that is to say—
>
> (*b*) is a graduate of the University and was registered as such in the University register, in the case of the Calcutta University, on the thirtieth day of September last preceding the prescribed date, and, in the case of Dacca University, on the eighth day of July last preceding the prescribed date.
>
> (3) A person shall not be qualified to be chosen to fill either of the said seats unless he is entitled to vote in the choice of a member to fill it.'

* * *

VI. PROPOSED HIGH SCHOOLS FOR PATUAKHALI.

Recently the Director of Public Instruction, Bengal, has addressed this University on the subject of a scheme for a system of High Schools for the Patuakhali Sub-Division in the District of Bakerganj. In forwarding his tour notes the Director of Public Instruction discusses at some length the condition of education in the district, especially in the said sub-division. The co-operation of this University has been sought for a system of high schools in that sub-division. The Director of Public Instruction has also suggested that the co-operation would involve a guarantee that within the said area the University would not grant recognition to any institution without the approval of Government and that it would take such steps as were recommended to effect the amalgamation of existing schools, should any such amalgamation be considered necessary by Government.

However willing the University may be to co-operate with the Education Department for introducing a better standard of work in High Schools, its position in the present case is made difficult by the peculiar proposal contained in the Director of Public Instruction's letter. For the fact remains that it cannot give its considered views until it examines the details of the proposed scheme, particularly as to how the existing schools will be affected, how they will be recognised and re-distributed and how far, if at all, the powers of the Managing Committee and Head Masters will, under existing rules and regulations, be affected. Moreover, in preparing the scheme it may be useful to associate a member of this University to be deputed by the Syndicate.

We understand the University has taken up a strong attitude in regard to the guarantee the Director of Public Instruction has asked for. If the proposal that the University should not grant recognition to a school in Patuakhali without the approval of Government is agreed to, then the responsibility now vested in the University under the Act and Regulations will be practically transferred to Government. On the other hand, if the scheme is approved both by the University and Government and both are agreed as to its academic value, there is every reason to believe that they will jointly strive to make it a success.

* * *

VII. THE UNIVERSITY AND EDUCATIONAL RECONSTRUCTION.

The Government of Bengal in the Ministry of Education has been in correspondence with this University on the subject of Educational Reconstruction. The subject has now for over a decade engrossed the attention of our University and its labours in this direction have, so far as High School education is concerned, borne fruit by the adoption of the New Matriculation Syllabus. In communicating its view-point to Government, the University has very lucidly laid down the lines along which reconstruction is desirable. We make no apology for reproducing *in extenso* the arguments advanced by this University in support of its view

> The Syndicate desires to point out that the New Matriculation Syllabus was framed to meet some of the criticisms levelled against the present system of education and to give some practical bias (as distinguished from vocational training) at the pre-Matriculation stage. The Syndicate holds that vocational training should in every case be preceded by a sound liberal education. It will not be to the best economic interests of the country to draft boys of immature years hastily to workshops and farm yards. It seems doubtful if ordinarily definite bifurcation of purely cultural and vocational education should commence before the Matriculation stage. The New Matriculation Syllabus, in the opinion of the Vice-Chancellor and Syndicate, offers a sound educational basis. As the age restriction has now been removed, it is expected that students will normally matriculate at the age of 15 or 16, when they will attain a standard of physical and intellectual maturity so necessary for scientific or technical training.
>
> Handicrafts should be included in the curriculum of primary schools forming a compulsory subject. This will not only serve as an incentive to special technical studies at the proper time but also will have a cultural value Such inclusion will inculcate a habit of accurate observation in the children so necessary for a sound liberal education
>
> In view of the recent revision of the Matriculation syllabus it does not seem necessary to reduce the High School Course by one year. The second stage should commence at Class VI when attempt should be made to impart a practical bias only to the ordinary course now in vogue. This will enable the student to develop a taste in a definite direction and he will, after his Matriculation, be in a better position to decide for himself either for a higher course in science or letters or for a parallel course in Commercial, Industrial or Agricultural subjects.
>
> The question of segregation of studies, cultural and vocational, presents difficulties of a practical nature and should be avoided. As a premature bifurcation of studies may lead to wrong choice so differentiation between cultural and vocational institutions may create an undesirable sense of inferiority in the students of the latter. Further, the question of financing such separate institutions in an adequate manner may offer practical difficulties.
>
> The students of the vocational subjects should not, as has been rightly insisted aim at over-specialisation and they need not therefore be confined to special environments all their own. They will benefit immensely from a free association with other types of students and *vice-versa*. Of course every institution will not be able to provide for teaching in all vocational and cultural subjects but it will be a question of selection of subjects, often in accordance with the needs and requirements of a particular area. The question of equipping the schools should be taken up, as also the method of recruiting well-trained teachers and experts who will be able to advise schools in this connection. A lump capital grant should be made which will be available to institutions attaining a minimum standard. Other necessary details will have to be worked out if the scheme is futrher pursued.
>
> To sum up—
>
> (1) Handicrafts should form an essential part of Primary School curriculum.
>
> (2) Provision should be made for a practical bias from Class VI to Class X on the lines suggested in the New Matriculation Syllabus, and every school should be prepared to offer a generous choice in the matter.
>
> (3) Students should not ordinarily join special schools for vocational training at the pre-Matriculation stage.
>
> (4) Bifurcation of cultural and vocational education should take place after Matriculation.

* * *

VIII. UNIVERSITY PROFESSOR OF ENGLISH.

We are glad to announce that Dr. Harendracoomar Mookerjee, M.A., Ph.D., has been appointed University Professor of English for a period of three years with effect from the 1st July 1936, subject to the approval of the Government.

Great as is the loss the Post-Graduate students and teachers have suffered by the retirement of Prof. Jaygopal Banerjee who had endeared himself to all, we have no doubt that the Post-Graduate Department will be only too glad to welcome an old member of the teaching staff back in their midst. It will be recalled that Dr. Mookerjee was the first Secretary of the Council of Post-Graduate Teaching in Arts and a Lecturer in the Department of English. He relinquished his post to join his new appointment as University Inspector of Colleges, in which capacity he has served the University for over more than fifteen years with distinction. He has earned the gratitude of his countrymen by the princely donation which he offered to the University only the other day.

His appointment as Professor of English is sure to give satisfaction to all.

* * *

IX. NEW CARMICHAEL PROFESSOR.

We congratulate Dr. Hemchandra Raychaudhuri, M A., Ph.D., on his being appointed Carmichael Professor of Ancient Indian History and Culture. Dr. Raychaudhuri has been acting as the head of the department for the last two years. His attainments are of a high order and the works that he has produced have been well received by scholars all over the world. His "Political History of Ancient India" has done credit not only to himself but also to this University, of which he is a brilliant product. The chair which he has been called upon to fill has a very high tradition, and we have every reason to believe that the tradition will be nobly upheld by Professor Raychaudhuri whom a unanimous Senate has declared worthy of the heritage of Thibaut and Bhandarkar.

* * *

X. GHOSE PROFESSOR OF APPLIED CHEMISTRY.

The Senate at their meeting held on the 23rd May last appointed Dr. Bireschandra Guha, D.SC. (Lond.), to act as Ghose Professor of Applied Chemistry with effect from 1st June, 1936, to 30th April, 1937. Dr. Guha has already distinguished himself by his valuable researches in Applied Chemistry and we believe he is a worthy substitute for Professor Hemendrakumar Sen, D.SC., the permanent incumbent, who has just vacated the chair and gone on a year's leave to join his new appointment as Director, Indian Lac Institute, Namkum, Ranchi.

We offer our hearty congratulations to Professor Guha.

* * * *

XI. GHOSE TRAVELLING FELLOWS FOR 1936-37.

The Ghose Travelling Fellowships for the year 1936-37 have been awarded to the undermentioned persons to enable them to prosecute advanced study and research in accordance with the scheme noted against their names:—

In Literary Subject.

Mohinimohan Bhattacharyya, Esq., M.A., Ph.D.	1. Influence of Italian Neo-Platonism and the Italian Culture of the Renaissance epoch on Spenser. 2. Influence of Italy on Elizabethan comedies, especially on those of Shakespeare, Ben Jonson, Lyly, Chapman and Haywood. The research on these two subjects is to be carried on in Rylands Library, Manchester, at the suggestion of Prof. Oliver Elton. 3. Modern English Poetry since 1832, including the contemporary poetry of Hardy, Noyes, Yeats, Masefield, J. S. Eliot, Aldington, Monro, D. H. Lawrence, Blunden, Austin Clarke and others, is to be studied from the point of view of form, including literary method and metre. The work will be carried on at the British Museum and Oxford.

In Scientific Subjects.

1. Subodhchandra Ray, Esq., M.A., B.L.	Subject—Education of the Blind. Institution—The Royal Normal College, London, or The Perkins Institution for the Blind, Massachusetts, U. S. A.

2. Dhirendranath Banerjee, Esq., M.B. (Cal.), M[illegible] (Berlin).	Cholera Kidney— 1. With Prof. Volhard and Prof. Fahr in Frankfurt a/M (Germany) for 4 months. 2. With Prof. Roessle, Director, Path Institute, University of Berlin, for 2 months. 3. With Miss Dorothy Russell, London Hospital, for 1 month. Cholera toxin— 4. With Prof. Besredka, Asst. Director, Pasteur Inst. of Paris, for 5 months.

A special feature of this year's award is that one of the persons selected, Mr. Subodhchandra Roy, whose subject of research is "Education of the Blind," is himself blind. As such, Mr. Ray is in a better position to judge of the difficulties of the blind.

We wish the Ghose Fellows every success.

* * *

XII. College Inspection and Popular Lectures.

Of late the question of a closer contact between the University and the Colleges and Schools has engaged the attention of the Inter-University Board, and the following resolution has been passed and circulated to the different Universities for sympathetic consideration and acceptance:

> 'Resolved that in order to effect a closer contact between the University and the Colleges and Schools, it is desirable that selected teachers of the University should deliver popular public lectures in these institutions in their own subjects, preferably in vernacular, the services of college teachers being utilised for lectures in schools.'

In pursuance of the above resolution this University has directed that in future Joint Inspectors annually appointed by the Syndicate to inspect colleges would be requested to deliver one lecture each at the time of inspection of the college,—in Bengali where possible or in English. The subject of the lecture will be selected by the Joint Inspectors and communicated to the Registrar at the time of accepting the appointment. As the lectures are intended for students, the nature of the subject-matter and the standard of treatment will be determined accordingly. The University Inspector of Colleges would also be similarly requested to deliver occasional lectures in selected colleges at the time of inspection.

* * *

XIII. INTERNATIONAL CONGRESS OF THE HISTORY OF ARTS.

We are glad to announce that Professor Shahid Suhrawardy, B.A. (Oxon.), Bageswari Professor of Indian Fine Arts, has been appointed a delegate to represent this University at the 14th session of the International Congress of the History of Arts to be held in Switzerland from the 31st August to the 9th September 1936.

* * *

XIV. TERCENTENARY CELEBRATION OF THE UNIVERSITY OF HARVARD.

The President and Fellows of the Harvard College, U. S. A., have sent their greetings to this University in view of the forthcoming Tercentenary Celebration of the college in September 1936. A message of good wishes of this University has been conveyed to them and Professor Sisirkumar Mitra, D.SC., who is expected to be in U. S. A. at the time, has been nominated to represent this University at the celebration.

* * *

XV. NEW FELLOWS.

We are informed that His Excellency the Chancellor has been pleased to nominate Dr. Karuna Kumar Chatterji, L.M.S., F.R.C.S., to be an Ordinary Fellow of the University *vice* Sir Kedarnath Das, KT., C.I.E., deceased.

His Excellency the Chancellor has also been pleased to nominate the Hon'ble Mr. Justice Rupendracoomar Mitter, M.SC., M.L., to be an Ordinary Fellow of the University in place of the late Mr. Surendranath Mallik. Mr. Justice Mitter has been attached to the Faculties of Arts and Law.

We extend our cordial welcome to the new Fellows.

* * *

XVI. A NEW PH.D.

We offer our hearty congratulations to Mr. Narendra Krishna Sinha, M.A., on his being admitted to the Degree of Doctor of Philosophy of this University. Dr. Sinha's thesis entitled "Rise of the Sikh Power in the Eighteenth Century" and the supplementary papers submitted therewith were adjudicated upon by a Board of Examiners consisting of Sir William Foster, KT., C.I.E., Professor P. E. Roberts, M.A., and Sir Jadunath Sarkar, KT., C.I.E.

* * *

XVII. St. Paul's School, Darjeeling.

We understand St. Paul's School, Darjeeling, will, from the commencement of the sessions 1936-37, be affiliated to this University in the following subjects to the Intermediate standard :—

I. A.—English, Alternative English, Latin, History, Mathematics, Physics, Chemistry and Geograhpy.

I. Sc.—English, Alternative English, Mathematics, Physics, Chemistry and Geography.

* * *

XVIII. A New D.Sc.

We congratulate Mr. P. C. Mahanti, M.SC., on his being admitted to the degree of Doctor of Science of this University. Dr. Mahanti's theses, entitled " Investigations on the Band Spectra of Diatomic Molecules " and " Studies of Electric Movements " were adjudicated upon by a Board of Examiners consisting of Prof. Charles Tabry (Paris), Prof. W. E. Curtis, D.SC., F.R.S. (University of Durham), and Prof. R. Mécke (Heidelburg University).

* * *

XIX. Intermediate Examination in Science, 1936.

The number of candidates registered for the Intermediate Examination in Science, 1936, was 3,650 * (including 25 in special subjects) of whom 88 were absent. The number of candidates who actually sat for the examination was 3,562 of whom 11 were expelled.

The number of candidates who passed the examination is 2,116 of whom 848 passed in the First Division, 1,014 in the Second Division and 233 in the Third Division. The number of candidates who have passed in one subject only is 21.

The percentage of passes is 59·4

The percentage of passes in 1935 was 51·8.

* * *

---

* This figure excludes the number of candidates transferred to other centres.

XX. INTERMEDIATE EXAMINATION IN ARTS, 1936.

The number of candidates registered for the Intermediate Examination in Arts, 1936, was 5,805 * (including 7 in special subjects) of whom 107 were absent and 4 were disallowed. The number of candidates who actually sat for the examination was 5,694 of whom 22 were expelled.

The number of candidates who passed the examination is 3,210 of whom 934 passed in the First Division, 1,756 in the Second Division and 514 in the Third Division. The number of candidates who have passed in one subject only is 6.

The percentage of passes is 56·4

The percentage of passes in 1935 was 57·8.

* * *

XXI. MATRICULATION EXAMINATION, 1936.

The number of candidates registered for the Matriculation Examination, 1936, was 25,671 of whom 162 were absent, 5 were disallowed.

The number of candidates who actually sat for the examination was 25,504 of whom 28 were expelled.

The number of candidates who passed the examination is 16,894 of whom 5,805 passed in the First Division, 8,917 in the Second Division and 2,146 in the Third Division. The number of candidates who have passed in one subject only is 25 and in three subjects only is 1.

The percentage of passes is 66·2.

The percentage of passes in 1935 was 59·6.

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* This figure excludes the number of candidates transferred to other centres.

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JULY—SEPTEMBER, 1935

CONTENTS

Page

Hundred Years of Western Education in India 1
Anathnath Basu, M.A., (Lond) T.D. (Lond.)
Twelves years of Fascism 15
Pramathanath Roy, M.A., D.LITT.
Some Novels of Rabindranath 29
Jayantakumar Dasgupta, M.A., PH.D. (London)
Early Career of Kanhoji Angria 40
Surendranath Sen, M.A., PH.D. (Cal.) B.LITT. (Oxon.)
The Permanent Settlement of Bengal 47
Prakash Chandra, M.A., PH.D. (London)
Victor Jacquemont in India 51
Prabodh Chandra Bagchi, M.A., DOCTEUR ES LETTERS (Paris)
'Il-mut Hadith or the Science of Tradition 61
Dr. Muhammad Zubair Siddiqi, M.A., PH.D. (Cantab)
Literary Basis for Revival of Indian Architecture ... 70
S. C. Mukherjee, B.A., G.D. ARCH., A.I.I.A.

Anglo-Irish Relations since the 1921 Treaty 111
St. Nihal Singh
The Problem of India's Constitutional Status 125
Tripurari Chakravarti, M.A.
Co-Education 135
K. D. Ghosh, M.A. (OXON.), DIP. ED. (OXON.), BAR-AT-LAW.
Nilakantha and Mitra-Misra: Two Hindu Political Philosophers of the Seventeenth Century 147
Benoykumar Sarkar
Some Novels of Rabindranath 157
Jayantakumar Das-Gupta, M.A., PH.D. (LOND.)
Significance of Political Trends in the Far East 165
Taraknath Das, A.M., PH.D.
Sheridan and Vanbraugh: A Story in Adaptation 182
Priyaranjan Sen, M.A.

Page.

The *Kom* Dance of Manipur 187
Pareschandra Das-Gupta and Minendranath Basu

The Reality of Community 229
Hirendranath Mukherjee, M.A. (CAL.), B.A., B.LITT., (OXON)
Is Science a Menace to Civilisation ? 237
S. K. Mitra, D.SC. (Paris)
The Ain-I-Akbari as a Semi-Moslem and Semi-Hindu Arthasastra 245
Benoy Kumar Sarkar, M.A.
George William Russell 257
Mohinimohan Bhattacharyya, M.A., B.L., PH.D.
Sean O'Casey : an Irish Dramatist 271
Benoyendramohan Chaudhuri, M.A.
Anglo-Irish Relations Since the 1921 Treaty 279
St. Nihal Singh
Whither America ? 293
Shivakumar Sastri, M.A. (CAL.), M.A. (PUNJ.)

Judgment as Superimposition 302
P. T. Raju, M.A., *Sastri*
Dr. Winternitz on the Vedas 306
Basanta Kumar Chatterjee

Miscellany 74, 189, 316
Reviews and Notices of Books 80, 195, 321
Abstracts 88, 205, 325
News and Views 92, 212, 329
Ourselves 96, 221, 334

List of Contributors with articles.

Bagchi, Dr. Probodhchandra, M.A., Doctur E.S. Letters (Paris)
Victor Jacquemont in India 51
Basu, Dr. Anathnath, M.A., (Lond.). T. D. (Lond.).
Hundred years of Western Education in India ... 1
Basu, Mr. Minendranath
The *Kom* Dance of Manipur 187
Bhattacharjee, Dr. Mohinimohan, M.A., B.L., Ph.D.
George William Russel 257
Chakrabarty, Mr. Tripurari, M.A.,
The Problem of India's Constitutional Status .. 125
Chandra Dr. Prakas, M.A., Ph.D.
The Permanent Settlement of Bengal ... 47
Chatterjee, Mr. Basantakumar
Dr. Winternitz on the Vedas 306
Chaudhuri, Mr. Benoyendramohan, M.A.
Sean O'Casey : an Irish Dramatist 271

Page.

Das, Dr. Taraknath, M.A., Ph.D.
Significance of Political Trends in the Far East ... 165
Dasgupta, Dr. Jayantakumar, M.A., Ph.D. (Lond.)
Some Novels of Rabindranath ... 29,157
Dasgupta, Mr. Pareschandra
The *Kom* Dance of Manipur 187
Ghosh, Dr. K. D., M.A. (Oxon.). Dip. Ed. (Oxon.), Bar-at-Law.
Co-Education 135
Mitra, Dr. S. K., D.Sc. (Paris)
Is Science a Menace to Civilisation 237
Mukherjee, Mr. Hirendranath, M.A., (Cal). B.A., B.Litt (Oxon.)
The Reality of Community 229
Mukherjee, Mr. S.C., B.A., G.D., A.I.I.A.
Literary Basis for Revival of Indian Architecture ... 70
Raju, Mr. P. T., M.A., Sastri
Judgment as Superimposition 302
Ray, Dr. Pramathanath, M.A., D.Litt.
Twelve years of Fascism 15
Sarkar, Mr. Benoykumar, M.A.
Nilakantha and Mitra-Misra: Two Hindu Political Philosophers of the Seventeenth Century. 147
The Ain-I-Akbari as a Semi-Moslem and Semi Hindu Arthasastra. 245
Sastri, Mr. Shivakumar, M.A. (Cal.), M.A. (Punj.)
Whither America 293
Sen, Mr. Priyaranjan, M.A.
Sheridan and Vanbraugh: A Story in Adoptation ... 182
Sen, Dr. Surendranath, M.A., B.Litt. (Oxon.), Ph.D.
Early Career of Kanhoji Angria 40
Siddiqi, Dr. Muhammad Zubair, M.A., Ph.D. (Cantab.)
'In-mut, Hadith or Science of Tradition ... 61
Singh, S. K. Nihal
Anglo Irish Relations since the 1921 Treaty 111,279

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Old Brahmi Inscriptions in the Udayagiri and Khandagiri Caves, by Prof. Benimadhab Barua, M.A., D.Lit. Royal 8vo pp. 324. Rs. 7-8.

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III. INDIAN ART AND ICONOGRAPHY

Vishnudharmottara, by Dr. Stella Kramrisch, Ph.D., *second and revised edition.* Royal 8vo pp. 130. 1928. Rs. 3.

It contains one of the oldest and most exhaustive treatises on ancient Indian painting, its technique, subject-matter and form.

Brahmanical Gods in Burma (A chapter of Indian Art and Iconography), by Niharranjan Ray, M.A. Royal 8vo pp. 106, with 23 plates, 1932. Rs. 2-4.

This monograph is an outcome of the studies and researches made by the author in the domain of Burmese Art, Archaeology and History. The materials were collected by him during the archaeological tours that he had made throughout Burma in 1927 and 1929. He has made a detailed analytical study of the numerous Brahmanical images scattered all over the Peninsula and has tried to bring out fully their iconographic significance and their bearing upon early Indo-Burmese historical and cultural relations.

IV. HISTORY

1. ANCIENT INDIA

Chronology of Ancient India, (From the times of the Rig-Vedic King Divodāsa to Chandragupta Maurya with glimpses into the Political History of the period), by Sitanath Pradhan, M.Sc., Ph.D., Brihaspati. Royal 8vo pp. 291+30. 1927. Rs. 6.

In this extremely interesting and erudite work on the Chronology and Political history of Vedic and Buddhist India, enormous masses of evidence derived from Vedic, Epic, Puranic, Buddhistic, Jain, Epigraphic and other sources have been collected, compared and contrasted. Dr. Pradhan has at last discovered the long-expected thread through the bewildering labyrinth of Vedic Chronology and has handled the question of Nanda-Sisunāga-Pradyota-Bimbisārian Chronology and political history perhaps with the most accurate critical skill and precision. His pioneer work, completed in 1921, was submitted to the University of Calcutta as his Doctorate thesis and contains entirely new findings in almost every page of the book and the criticisms of the positions of Pargiter, Macdonell, Keith, Tilak, K. P. Jayaswal, Abinash Chandra Das, D. R. Bhandarkar, Bankim Chandra Chatterjee, Fleet, etc., reflect a high credit on the author. It is an invaluable and indispensable companion and guide to all students, professors and lovers of Ancient Indian History and Culture.

Sir Asutosh Mookerjee—' An erudite thesis,' ' of no small credit,' ' of much excellence,' ' of special excellence,' ' extremely gratifying to note,' ' such a learned thesis,' ' has thrown unexpected yet welcome light on the political history of the Pre-Asokan Period,' ' original research of unquestionable merit,' ' appraised by the investigators of the first rank,' etc., etc.

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Asoka (*Carmichael Lectures, 1923*), by Prof. D. R. Bhandarkar, M.A., Ph.D., F.A.S.B. Second edition, revised and enlarged. Demy 8vo pp. 428. 1932. Rs. 5.

In this book the author has set forth his views about the Buddhist monarch after a careful and systematic study for a quarter of a century not only of the inscriptions of Asoka but also of the valuable translations and notes on these records by distinguished scholars in the field of Ancient Indian History.

Dr. Truman Michelson says in *Jour. Amer. Ori. Soc.*, Vol. 46, pp. 258-59 :—

" In this connection it may be observed that the notes on the translations are ordinarily very full, so that even the publication of the new edition of C.I.I. will not render this part of Bhandarkar's work superfluous; and it cannot be denied that occasionally he has made real contributions in the interpretation (*e.g.*, the sense of *samāja*)."

Dr. S. K. Belvalkar says in *An. Bhan. Ori. Res. Ins.*, Vol. VII, p. 169 :—

" A careful perusal of the book enables one to visualise the pious Monarch and his manifold religious and administrative activities to a much better extent than had been hitherto possible with the Aśokan literature already in the field."

Political History of Ancient India (From the Accession of Parikshit to the Extinction of the Gupta Dynasty), by Hemchandra Raychaudhuri, M.A., Ph.D. Fourth Edition, *Revised and Enlarged. (In the Press.)*

Dr. Raychaudhuri's work in the domain of Indology is characterised by a rare sobriety of judgment and by a constant reference to original sources and this makes his contributions specially valuable. We have here probably the first attempt on scientific lines to sketch the political history of India including the pre-Buddhistic period from about the 9th century B. C. and the work is one of great importance to students of Indian history. The revised edition embodies the results of the most recent researches in the subject. A new feature of this edition is the insertion in certain chapters of introductory verses from literature to show that poets and sages of Ancient India were not altogether unmindful of the political vicissitudes through which their country passed.

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Professor Hultzsch, Halle (Germany) :—"The Political History of Ancient India is the outcome of extensive researches and throws much light on the darkest and most debated periods of Indian history."

Studies in Indian Antiquities, by Hemchandra Raychaudhuri, M.A., Ph.D. Demy 8vo pp. xvi + 212. 1932. Rs. 2-8.

This little volume is, in the main, a collection of essays, which is intended to serve as an introduction to the study of the epics and the geographical cantos of the *Purāṇas*. The dissertations on the epics have won the approbation of scholars like Washburn Hopkins, Winternitz and Jacobi, the last of whom congratulated the author on the verification of the Bhāgavata credo in the Besnagar inscription of the second century B.C. In the geographical sections the author discusses the vexed problems of Indo-Aryan migration and expansion and the location of Vanga and examines critically the Puranic conception of the world and the theories regarding the island continents, group-mountains, etc., adumbrated in the *Bhuvana-Kosha.* There are also some interesting notes on the history and chronology of Bhoja of Kanauj and the Senas of Bengal.

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Professor H. Jacobi (Germany) :—" The verification of the Bhāgavata credo in the Besnagar Inscription is a find on which you may be congratulated."

Contributions to the History of the Hindu Revenue System, by U. N. Ghoshal, M.A., Ph.D., Professor of History, Presidency College (Calcutta), and Lecturer in the Departments of History and Economics, Calcutta University. Royal 8vo pp. 313+xvi. 1919. Rs. 5-8.

Prof. E. J. Rapson :—" It is a valuable contribution to the Economic History of Ancient and Mediæval India……The widely scattered evidence contained in the inscriptions and in copper-plate land-grants of Northern India has never before been so carefully collected and discussed."

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Prof. M. Winternitz :—" This is a very important work on an interesting subject that to my knowledge has hitherto not yet been treated at all, and certainly not so fully and in such a scholarly manner. It is a valuable contribution to the history of Ancient Indian politics and economics."

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Prof. Louis Finot :—" An excellent contribution to a very important matter in the history of India. It is based on a careful study of the texts and affords many useful observations which will prove a great help for scholars who will take the subject in their turn."

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The Times Literary Supplement :—" The Hindu revenue system, on the history of which Professor Ghoshal speaks with high authority, is to be reckoned as one of the political achievements of the human race...........The chief authorities are the Smritis, the Leviticus of Hindu scripture, and the famous Arthaśāstra, or Book of Government, by Kauṭilya, a Western Indian of about the third century A.D. The rules and maxims of these authorities, says Professor Ghoshal, ' surpass the achievements of classical antiquity and tend to approach the ideas of European thinkers in the 18th and early 19th centuries.' This estimate seems fully warranted."

Dr. L. D. Barnett writes in *The Journal of the Royal Asiatic Society of Great Britain and Ireland* :—" His treatment is scholarly and judicious and he has thrown much light on the obscure problems of ancient Indian revenue-administration.................I heartily agree on essentials with him."

American Economic Review :—" This is an important and scholarly contribution to the history of public finance in India."

Archiv Orientalni :—" Ghoshal's contributions is a book on history but any man interested in this branch of economics will often find a stimulating thought in it...........In the preface the author indicates that he attempts to set forth a complete account of the origin and development of the Ancient Indian Revenue System......and in this endeavour he surely obtained remarkably fortunate results."

Dr. Wilhelm Geiger writes in the *Zeitschrift für Indologie und Iranistik* :—" Ich habe beide Werke [*Contributions and Agrarian System*] mit grösstem Interesse gelesen und glaube der Zustimmung aller lachgenossen sicher zu sein. wenn ich dem Vf. danke für seine vortreffliche Arbeit. Die Darstellung ist klar und beruht auf gründlicher Fachkenntnis in volkswirtschaftlichen Dingen und auf ausgiebiger Verwertung der Literatur. In seinem Urteil und in seinen Folgerungen ist der Vf. sehr vorsichtig, und er versäumt auch nicht nachdrücklich darauf hinzuweisen, wo die Literaturangaben nicht ausreichen um weitergehende Schlüsse darauf zu bauen. Im besonderen möchte ich au das Kapitel " Summary and Conclusion " in den " Contributions " p. 271 ff hinweisen, wo die herrschenden Tendenzen in der Entwickelung des indischen Finanzwesens klar herausgehoben sind und auf die Analogien im Wirtschaftsleben anderer Völker auch aus neuer Zeit hingewiesen wird. Sehr danken swert ist auch das den " Contributions " beigefügte Glossar der " fiscal terms.' Ich meine, nicht nur wir Indianisten, auch die Volkswirtschaftler, die auf die Geschichte und ihre Lebren achten, werden aus dem Studium von GHOSHAL'S Schriften reichen Nutzen ziehen."

The English Historical Review :—" Great value attaches to Profess[illegible] U. N. Ghoshal's *Contributions to the History of the Hindu Revenue Sys*[illegible] (Calcutta University Press, 1929). The work is characterized by objectivity and wide reading, and the principles laid down in the Arthasastra, the Smriti, Epic and Purana literature are given reality by the detailed account from the inscriptions and other sources of the history of the revenue system of Northern India from 300 B.C. to A.D. 1200. Especial importance attaches to the efforts made to ascertain the precise sense of a large number of fiscal terms, some of which as *balibhāga* or *kara* bore various senses at different periods and places......The Glossary of fiscal terms (pp. 289-300) deserves the careful attention of all workers in the field of Sanskrit lexicography and epigraphy. Of more general interest are the author's conclusions as to the incidence of land-revenue. He makes out quite a satisfactory case against the exaggeration, even by Vincent Smith, of the demands of Hindu kings and it is quite fair to stress the constitutional theory (p. 18) that taxes were the royal reward for protection as affording a measure of security to the subject against excessive expenditure...........It is probable that the author is right in his view (p. 287) that the Moslems in great measure merely adapted Hindu methods rather than attempted to impose their own fiscal system. The present system has also inherited much from Hindu practice, a fact which adds greatly to the interest of the book."

Archiv Orientalni :—" The work of Professor Ghoshal will be welcomed by many students not only of History but also of Economics. The author follows in detail the evolution of the various sources of revenue and their administration in India, as they are reflected in the literature, inscriptions and other records of the past. The frequent annotations show that he not only made use of the extensive native sources but that on occasions he tried to compare his subject-matter with the corresponding phenomena of the west......In the preface the author indicates that he attempts to set forth a complete account of the origin and development of the Ancient Indian Revenue System......to form a just and balanced estimate of the Ancient Indian civilization on its material base...........to trace many institutions of Mediæval and of Modern India to their roots in the past—and in this endeavour he has surely obtained remarkably fortunate results."

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re-Historic India, by Panchanan Mitra, M.A., Ph.D. Second Edition, *Revised and Enlarged.* Demy 8vo pp. 542 (with 53 plates). 1927. Rs. 7.

One of the pioneer works on Indian pre-history by a young Indian scholar, who is well posted in the latest works on this subject.

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Agrarian System in Ancient India (*Calcutta University Readership Lectures, 1930*), by Upendranath Ghoshal, M.A., Ph.D. Demy 8vo pp. 136. 1930. Rs. 2-8.

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The Evolution of Indian Polity, by R. Shama Sastri, B.A., Ph.D., M.R.A.S., Curator, Government Oriental Library, Mysore. Demy 8vo pp. 192. 1920. Rs. 6.

Sources of Law and Society in Ancient India (*Thesis for the Degree of Law*), by Nareschandra Sen, M.A., D.L. Demy 8vo pp. 109. 1914. Re. 1-8.

Pre-Aryan and Pre-Dravidian in India, by Sylvain Lévi, Jean Przyluski and Jules Bloch. Translated into English, by Prabodhchandra Bagchi, M.A., D.L[illegible] Demy 8vo pp. 216. 1929. Rs. 2-8.

The History of Pre-Buddhistic Indian Philosophy, by B. M. Barua, M.A. (Cal.), D.Lit. (Lond.). Royal 8vo pp. 468. 1921. Rs. 10-8.

Orissa in the Making, by Bijaychandra Mazumdar, with an introductory Foreword by Sir Edward A. Gait, M.A., K.C.S.I., Retd. Lieut.-Governor of Bihar and Orissa. Crown 8vo pp. 247. 1925. Rs. 4-8.

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